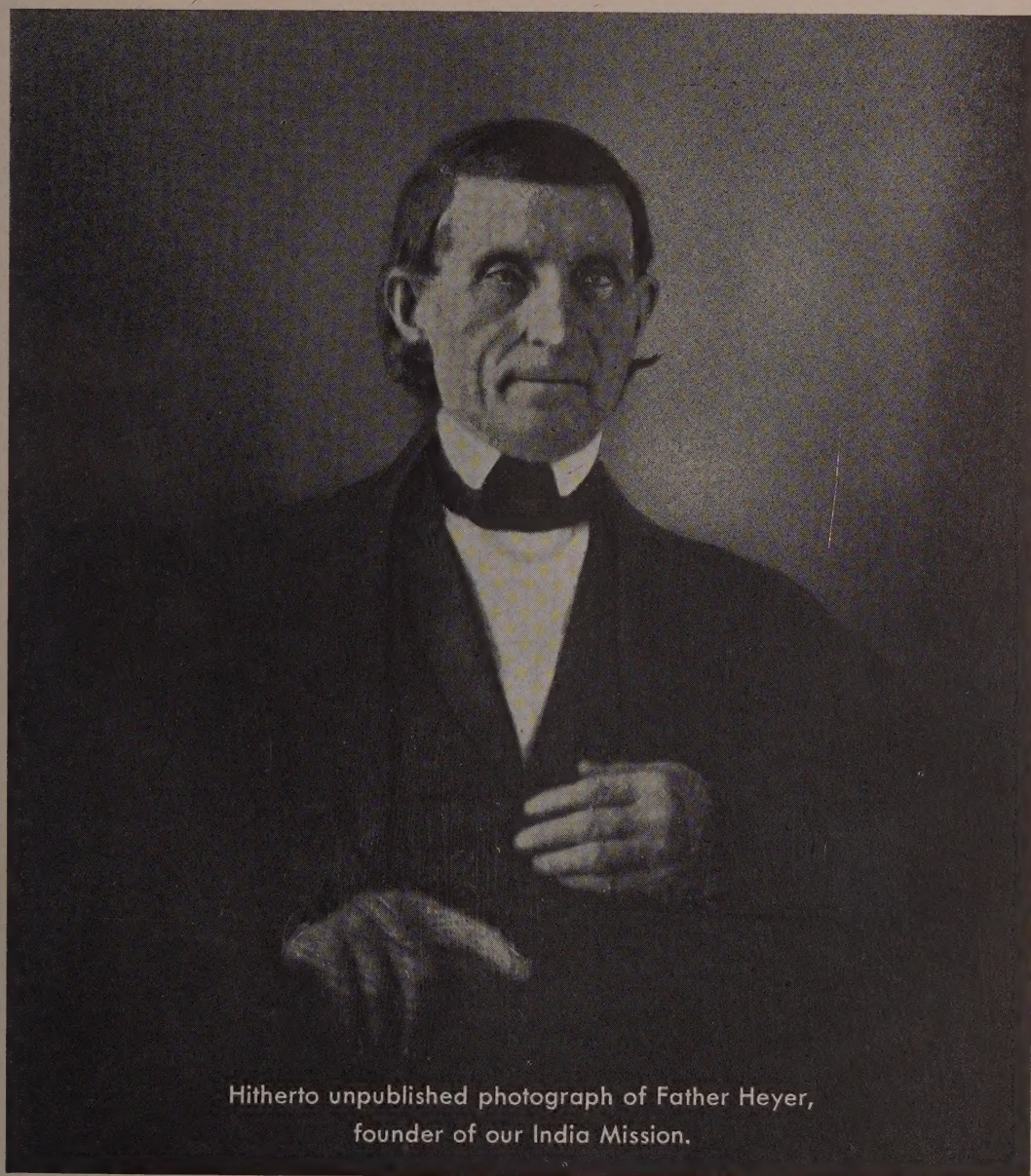


THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



Hitherto unpublished photograph of Father Heyer,
founder of our India Mission.



If You Were the Refugee

By Clarence E. Krumbholz, D.D.

IF JESUS had been telling the Parable of the Good Samaritan today, He might very well have centered it around the experience of a refugee.

"Love your neighbor as yourself," He said. Love your neighbor as if, at this moment, he suddenly *were*, not some separate, strange person, but your own self. Put yourself inside your neighbor's experience, and then see what you will find to do for him!

"And who is my neighbor?" one said to Him.

"A certain man," Jesus might have said, "was making his way from Vienna to New York. He had fallen among thieves. Some of the people among whom he had always lived suddenly were thieves. They stripped him of his property and his employment. For having the blood of a Jewish grandmother in his veins, although he and his wife were baptized in infancy and brought up in the Church (imagine how this

cuts Jesus!), he had been hustled out of his home and exiled from the nation, and when he departed, he was in many ways half-dead. Now, with the secret help of a few friends, he was making his way toward America.

"And by chance, on his way, he came to where a certain priest was, and he told his story to the priest, but the priest thought that there was nothing he could do.

"Likewise he came to where a levite was. And the levite looked into his record and into his needs and considered how he might help, but in the end he decided that there was nothing he could do.

The Samaritan's Way

"But the refugee encountered a certain Samaritan, and the Samaritan had compassion on him. The Samaritan undertook to sign for him an affidavit of support. Then the Samaritan rallied some friends together, and they provided the refugee with food and lodging, and they scouted around to find him employment, and they loaned him the money he needed to set himself up in the new world. And the refugee, with work and friends and home restored to him, was a new man, with a new joy in living."

"Which of these three, thinkest thou was neighbor to him that fell among the thieves?" said Jesus.

"He that showed mercy on him," said

the lawyer. And Jesus said, "Go and do thou likewise."

And that is the word of Jesus to us—"Go and do thou likewise." Get inside the experience of your neighbor, the refugee, and then you will know what you can do for him.

See what it is to be ejected from your work and from your home. And that through nothing that you have done, but because of a remote event in your heredity that is maddeningly beyond changing and altogether immaterial to your worth as a person and as a citizen. Or you are exiled precisely because you were active as a *citizen*, thinking and working for a free society. Feel what it is to be no longer wanted in the community and nation of your birth—no longer to be spoken to even, by people who were your friends, because they are afraid to be seen with you. And not to be wanted anywhere else, either. Get the feel of being totally without security, without rights, without protection. Nothing has been promised to you—no one is responsible for you. You are a refugee.

Guarantors Required

The refugee is *you*. Now, what would you have done for you? Well, if only someone will please sign an affidavit for you. To get to America you need someone who will guarantee that for five years you will not become a public charge. Will someone do that? He (or she) will never regret it, you promise that. He will never be out one penny on your account, you will see to that. You will get by somehow, if only you may come to America. And you will make it up to America somehow for its generosity. My, if any of them in America only knew you, they would know how good a risk you are, how hard you will work in America, how desperate you are where you are. O, will someone sign an affidavit for you?

You are the refugee. What will you have done for you? Well, you are in New York, but if only some place can be found where you may resettle with your family. . . . You were a lawyer in Germany, but of course you cannot practice law in America. The law is so different, and it is so difficult to be admitted to the bar. But you grew up on a farm. You could be useful on a farm. Your wife and your children will work hard. All of you will do anything, almost, to live.

Or you were a teacher. If you may only have a place where you may study a little, and then begin to teach again. Anywhere. Just so that you may earn your bread and a roof over your head.

THE LUTHERAN

The Official Organ of the United Lutheran Church

Editor

NATHAN R. MELHORN, D.D., Litt.D., LL.D.

DEPARTMENTAL EDITORS

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MRS. DONALD F. IRVIN JULIUS F. SEEBACH, D.D.
MISS HARRIET E. HORN

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Officers of

The United Lutheran Church

F. H. KNUBEL, D.D., LL.D., S.T.D., *President*
39 East 35th St., New York City
W. H. GREEVER, D.D., LL.D., *Secretary*
39 East 35th St., New York City
E. CLARENCE MILLER, LL.D., *Treasurer*
1508 Walnut St., Philadelphia, Pa.

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Or you were a physician. You will go into any area and work under any difficulties, if only there will be some place where you may work. Will some community, or institution, just let you come? Are there people in America who will take a chance with you? Will any advance you some money, and help you get settled? They will never regret it.

You are the refugee. What will you that men shall do unto you? Do even so unto them. Write to the

Lutheran Refugee Service,
39 East 35th Street, New York, N. Y.,
for "A Congregational Program for Resettlement of a Refugee Family," which
(Continued on page 23)





OUR Board of Foreign Missions has not chosen suddenly to direct attention during 1941's Epiphany season to the year 1942. As a matter of fact, the celebration by the Church of the centennial of the entrance of the Lutheran churches of America has been projected for several years. At Baltimore in 1938 a committee, previously appointed to outline a suitable program, brought in a report that called for participation by congregations in India and in America. To overcome the physical separation of the two countries, it was hoped that a representative party from Canada and the United States could go to the portion of India where the Lutheran Church is located, so that senior and younger communities of believers could be in visible unity with each other in prayer, praise and thanksgiving.

The plan offered three years ago owes its abandonment, humanly speaking, to the war raging in Europe, but directly involving Canada and India as parts of the British Commonwealth of Nations. One expects, however, that hearts and minds will feel and think in unity, distance and conflicts notwithstanding. So far from minimizing the significance of Father Heyer's pioneer visit in 1842, the preparations for and the activities of next year will serve to quicken and extend evangelization throughout our United Lutheran Church, not only in North America, but by divine grace in the fields other than India to which missionaries have gone from the United States and Canada.

Nothing can be more thrilling than a roll call of the fearless, self-sacrificing Christians who heard and obeyed the call of their Lord to be His messengers of glad tidings. When one thinks of the group of 120 who tarried in Jerusalem for ten days after Jesus had ascended and then envisions the vast multitudes in almost every portion of the habitable earth that have been brought to the knowledge of Jesus, he has the first glimpse of the extent of our Lord's following. It is beyond contradiction that no parallel exists to this movement among the earth's people. Other cults have been propagated, but none is similarly motivated by unselfishness and unrewarded except by an inner consciousness of spiritual approval.

The progress from a few subjugated people in a little country to world-wide extent has given undying fame to individuals, and to them is due remembrance. The few names above mentioned are entitled to our esteem, but with them are hundreds of others whose coming to godless nations and communities was the beginning of the knowledge of the true God and the initiative for a beginning of the kingdom of heaven in the midst of them. We shall do our utmost to retrace the paths of Christianity to their beginnings. In so doing we shall re-inspire our own generation to a livelier interest in the plan of salvation which is eternal in its values. And in thus bringing to remembrance past laborers we shall see the worth of present activities.

The Church in The News

By G. ELSON RUFF

Why Go to Church

FIFTEEN thousand answers were received within one month by *The Reader's Digest* and *The American Mercury* in reply to the question, "Why do you go to church?" The answers came from forty-eight states and twenty-two foreign countries. The one chosen for publication in the two periodicals this month is by Roger Riis, an American journalist, the son of Jacob Riis, who was a great champion of tenement district dwellers and the author of the stirring, "How the Other Half Lives." *Reader's Digest* offers to send free of charge fifty copies of the Riis article to any clergyman who wishes to distribute them.

Mr. Riis writes with the enthusiasm of a convert. One Sunday morning last May he happened into a church, for the first time in twenty-two years. He had always considered himself a religious man, but had not felt any enthusiasm for churches. Since that May morning, he has been attending all kinds of churches. He still thinks of a church in terms of what he gets there, not in terms of what he can give through worship and service. But he is keenly aware of receiving in the church something very definitely helpful to him.



"A minority of churches still offer a dull, repellent form of salvation, some in ugly buildings, some with painful music, some with humdrum ministers. But you don't have to go to those churches," Mr. Riis points out. There are plenty of inspiring churches to be found.

The personality of the minister is still the most influential factor in making a church useful, he finds. When clergymen prove to be real spiritual leaders "they manage to make your relation with God an astonishingly practical, useful, alluring thing."

"Successful churches are those whose clergymen set forth uncompromising Christianity, sticking closest to Christ's difficult but challenging teaching. . . .

"What I like most about going to church is that it turns one's attention, willy-nilly, to higher things for at least a little while each week. . . . Even when I have wandered into a church where the minister was dull, the music bad, the interior ugly, I have been compelled by my very presence there to think about things loftier than my daily affairs."

Opinion on War

SIXTY per cent of Americans now favor unlimited aid to Britain, even at the risk of getting the United States into the war, according to Mr. Gallup's poll. At this stage of public opinion, it is interesting to review the state of mind of church leaders regarding the war, as these churchmen are expressing themselves in a series of statements in *The Christian Century*.

"If America is drawn into war, can you, as a Christian, participate in it or support it?" This question has been answered by various persons as follows:

John C. Bennett: Yes. Would have said "no" a year ago. "The fall of France and the immediate threat of a German victory opened my eyes to the fact that the alternative to successful resistance to Germany is the extension of the darkest political tyranny imaginable over the whole of Europe with the prospect that if Europe can be organized by Germany the whole world will be threatened by the Axis powers."

John Haynes Holmes: No. This war is only the latest of a long series of European conflicts rooted in the age-old struggle for military predominance and imperialistic rule. . . . "No man is wise enough, no nation is important enough, no human interest is precious enough, to justify the wholesale destruction and murder which constitute the essence of war. . . . How shall we protect ourselves, and save the things that are precious to our lives? Not by force and violence, arms and blood, but by compassion, mercy, brotherhood, love. Not by fighting and killing but by serving and dying."

Reinhold Niebuhr: Yes. "Germany is engaged in the terrible effort to establish an empire upon the very negation of justice rather than upon that minimal justice which even ancient empires achieved. . . . All justice which the world has ever known has been established through tension between various vitalities, forces, and interests in society. All such tension is covert conflict and all covert conflict may on occasion, and must on occasion, become overt. . . . The perfect love of Christ comes into the world, but it does not maintain itself there; the Cross stands at the edge of history and not squarely in history; it reveals what history ought to be but not what history is or can be."

Albert Edward Day: No. "There is a more effective resistance to evil—a disciplined, determined non-violence that is unafraid of prison or concentration camps or death, that offers the enemy an opposition he cannot reach with his bombs, but an opposition which at the same time appeals to his better nature and clears the way for God into the very center of the conflict. . . . Non-violent victory over the enemies of peace and freedom demands a skill and a heroism quite as great as those ever displayed on the battlefield. A nation which would employ this strategy would lead the world out of this maddening circle of war breeding war which threatens to destroy civilization."

Charles P. Taft: Yes. "Wars are beastly, and often futile. Yet, on occasion, a victory for the wrong side has put civilization back for decades, even centuries. A Christian statesman must be guided solely by the long-term interest of his own people. He must certainly use force as a tool where nothing else will do the work. The welfare of his people in the years and centuries to come are the only guide he can follow. We can certainly prevent banditry from spreading outside the borders of other nations and affecting the peace of the world. The responsibility of a world power for the just organization of world affairs is on us whether we like it or not."

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

When You are weary of the larger movements of war, you may consider with interest that: Finland is allowing only children of school age to buy fruit on their sugar-ration cards. Reason? Exceptional cold has killed 70 per cent of the native fruit trees. . . . Cultivate a taste for carrots, for possible future need. England's Ministry of Agriculture has discovered that an adequate carrot diet cures the "blackout blindness" caused by incessant bombardments. . . . The Nazi Gestapo heads are finding it necessary to recruit largely, in order to cope with the growing rebellion and sabotage in the conquered European countries. . . . Camacho's government has taken over (January 1, 1941) the pro-administration paper, *Nacional*, as its official organ. Under the direction of the Department of the Interior, this paper will "fulfill its mission of informing fully the people of Mexico" of all the things the government allows them to know, according to the best traditions of official organs. . . . Uruguay had a tempest in a teapot recently when Ministers of Finance and Agriculture resigned, because the State Department allowed the importation of sunflower seed from Argentina in competition with the Uruguay product. . . . Food prices in the West China provinces have dropped 15 per cent since the execution (December 23) of the Mayor of Chengtu for the hoarding of rice. The Central China government states that Yang Chuan-yu's execution will not be the last. A similar threat has just been issued (December 29) by the Italian government for the same crime.

When the Danes wanted (December 22) to share Christmas with their fellow-countrymen in Greenland and the Faroe Islands, the only way left open was by radio. But they made the most of that. Premier Thorwald Stauning of Denmark voiced a message to these distant places, expressing the warm assurance that his hearers still lived in Danish thoughts. "We live," he continued, "in the hope that peaceful times may again permit us to exercise our recognized duties and rights toward Greenland." An added feature of the occasion was the singing by a choir composed of Eskimos residing in Copenhagen at the time.

Significant undercurrents of feeling among the more-or-less allied totalitarian governments are being revealed in apparently minor items of news. For instance, Moscow has frequently gone out of its way to comment favorably on Britain's achievements in defense of her island home, as well as of the effectiveness of her aggressive warfare on Germany and Italy. Recently, also, the Russian press has applauded British labor's part in the government and defense of their land, and the excellent treatment accorded "workers" in army care and military promotion. Still more recently the Soviet official periodical of the army, *Red Star*, has openly praised the bravery and successes of the Greeks in their conflict with Italy. On the other hand, the German and Italian prisoners interned in Newfoundland have had to be separated because of the strife occasioned by German sneers levelled at the Italians over their sorry exhibition in Albania. Meanwhile the wife of Germany's

Minister to Greece has organized the women of the Legation staff to knit for the Greek soldiers at the front. Socks, gloves and earmuffs especially—800 pieces up to November 25—have already been sent forward.

The Methodists in conference at Atlantic City (December 5) were greatly exercised over the Nazi influence rampant in Japan. They saw in it a distinct threat to the continued existence of Christianity among the Japanese. That Nazi influence is quite strong in Japan, and actively applied, is rather evident; but the reason for the Methodist agitation is not so clear, to judge by the measures the Methodists are pressing. They are working hard for the unification of all the Christian bodies in Japan, seeking "to break down secular barriers among denominations established there, in an attempt to prevent confiscation of church property, as in Germany." This action is being taken at the urgency of the Japanese Methodists themselves, though they claim to have worked for "native leadership in the church, as well as native ownership of church properties" for a long time. The explanation seems remote, inasmuch as Japan's totalitarian temper and her financial needs afford sufficient reasons for her planned expropriations. They need neither urging nor instruction from the Nazis.

Europe's Best Christmas seems to have been held in Switzerland. Though rationings and "blackouts" still exist there, a considerable easing was allowed over Christmas. Lights blazed everywhere, not only in the cities but also in the valleys and mountain-tops, and reasonably hearty meals were the order of the day. Whatever the remaining restrictions, the German-speaking Swiss fared better than their co-linguists across the Rhine; the Italian-speaking Swiss had much more than their Fascist neighbors; the French-speaking Swiss had a much better time than their French neighbors. In another democracy, the United States, Santa Claus greatly extended his financial girth. Since 1932, when the Christmas expenditures here amounted to \$3,400,000,000, the sum spent increased to \$6,600,000,000 for 1940. Can it be that a working democracy has something to do with this condition? England, of course, a democracy still to be counted as free, has to be left out of the counting because of her temporarily different situation.

Though the Seventh Day Adventists are convinced pacifists, they have organized a Medical Cadet Corps in their colleges throughout the land. President H. H. Hamilton of Southwestern Junior College, Keene, Texas, explained (December 22) that their sect did not claim exemption from the Selective Service Law. Said he: "We are not conscientious objectors. We are non-combatants." These Adventist students, under the direction of Dr. E. N. Dick of Union College, Lincoln, Nebr., now number over 4,000 in training for first-aid medical work, in which they are regularly and competently drilled for national service. The Cadet Corps owes its origin to the unpleasant experience of the Seventh Day Adventists, who "were mistreated during the World War because they refused to bear arms."



Dr. Charles J. Smith, president of Roanoke College, is shown giving friendly counsel to two sophomores. Dr. Smith, who has been president of the college at Salem, Virginia, for twenty years, believes that personal contact between faculty and student is a foundation stone for real Christian education.

The Undergraduate

Miller Ritchie, Director of Admissions at Roanoke College, Writes an "Inside Story" About Young People

THE other day I had lunch with the students in the Roanoke College Commons. I often do, but this particular visit impressed me more than others. In no hurry on this particular day, I engaged in lively conversation with students at the table and looked about me at our cross-section of American undergraduates.

The scene in the college Commons brought home to me the striking change that has come over the typical undergraduate in our small college in the last decade. These years have witnessed an interesting development in his habits and attitudes.

Basically, of course, today's student is the same as Joe College of 1930. He is young. He is eager. He is healthy. He likes a good time. He is fundamentally honest. He is inherently religious. But many of his characteristics have changed one way or another. The noisy roar of the Commons of 1930 would have been a test for the best nerves. The penalty of sitting between opposing camps of diners might have been a bombardment of hard rolls or biscuits. The manners of students would have been far from inspiring. Probably they are not of the best yet; but they have improved. Collegians, perhaps, will never eat in tea party style as an everyday practice; but now the atmosphere of a college dining hall is at least comfortable and enjoyable.

His Sort Is Gone

Manners of the student today are informal but considerate. The slap-happy sophomore of 1930 is no more. Only a few occasional campus misfits would even remotely resemble him. The property-smashing student of the 30's has been succeeded by a more sensible person. Students today on the whole are interested in a reasonable type of amusement.

Dress is also characteristically informal, but far less sloppy than a decade ago. Coats and ties, or sweaters and ties, are the vogue for boys in the classroom. Ten years ago persuading students to wear even these prerequisites to good dress was a major problem.

The student today is less materialistic and more purposeful than the student who came to college while the golden days of 1928 and 1929 had him dazzled despite the crash of the depression. The student today knows that college cannot guarantee him a job or a short-cut to fortune. He believes that on the campus he will find some clue to the secret of better living. He knows that a college education is more and more a pre-requisite for the better jobs. And he believes that knowing how to live better will help him in any job.

If there's any difference in the financial status of the 1940-41 student and that of his cousin of 1930, it's probably on the minus side for this year's student. It's true that college rates are higher, indicating that he pays out more money. At the same time, more students are working in town restaurants, offices, soda fountains, grocery stores and the like. Likewise, applications for student aid are overwhelming.

Students Study

The average student studies more. A good time is important, but it is not the primary thing today. There's a closer academic tie between the student and professor. In the small college, where the discussion type of class is at all possible, there is an encouraging trend for student and faculty member to tackle problems together. Unfortunately some faculty members "dish" out knowledge in set lectures, expecting undergraduates to take it at face value. Well, they don't. The freshman today is younger than the freshman of 1930, entering often at fifteen years or younger. But today's first-classman is more mature in mind and experience than the yearling of the past. Why?—the radio, magazines, a different approach to teaching in many of the public schools, travel, and the very impact of the times in which he lives.

In the small colleges, at least, the trend is away from highly subsidized, big-time athletics. Sports therefore are less specialized. The athlete is more a scholar; and the scholar is more an athlete. Intramurals are gaining momentum. The handball courts are busy all the time.

Sports as a part of one's equipment for a well-rounded life appeal to the thoughtful student of today. Though the Rah! Rah! spirit of the 30's is a thing of the past, the student of 1940-41 doesn't lack enthusiasm. He likes competition, he welcomes a good fight, and he is perhaps a better sport than the campus Galahad of the past.

Our Joe College is more interested in world events than his predecessor of 1930. He listens attentively not only to the lecturer who discusses dramatic conflict in war and in politics, but he also gives keen heed to those who discuss the economic and social trends that lie at the root of trouble. He realizes that he is "on the spot," that he—the youth of the land—will have to clean up the mess.

More Religious

Students today are religious—all their critics to the contrary. More so, I think, than their older cousins of a decade ago. They seek a faith for living. One needs only to sit in on a Y. M. C. A. discussion group or to crash a "bull session" in the college dormitory to be convinced of that. They are impatient of church ritual, forms, etc., as values within themselves. A positive approach to religion appeals to them; a negative one does not. The Christ "Who went about doing good" is in

large measure their guide to Christianity. They go to church little, if any, more than students did ten years ago. But we are wrong to blame non-attendance of young people—college or non-college—on their possible lack of religion. We should first cast a critical eye on our church program for young people. Perhaps we're using the same methods that failed with the young people of 1930. Dr. C. R. Brown, for nineteen years dean of Roanoke College and in his twentieth year as head of its history department, said recently: "I have found practically all students deeply interested in religion, though they are not especially interested in dogma, denominationalism, or sectarianism. They never fail to listen eagerly to genuine religious discussions." And that pretty well describes students of the current session.

There are many other distinguishing characteristics of the undergraduate of today, many other ways in which he has changed in the last decade—but those I have mentioned are especially apparent to people who work with him on campuses throughout the country. On the whole he has made progress in these ten years. In our democracy we must look to him for much leadership in the future. In the main, those of us who work with him believe that faith in him is well placed.

South of the Border

By MISSIONARY WILLIAM G. ARBAUGH

SOUTH of the United States border lies Latin America, where 125,000,000 people of widely varying race and language inhabit all of the great South American continent, all of Central America, Mexico and the islands of the West Indies. Somewhat more than three millions, mostly negroes, live in colonies governed by European nations. Nearly two millions live in overseas possessions of the United States. The other 120,000,000, comprising 96 per cent of the total population, dwell in independent countries which occupy 99 per cent of the land.

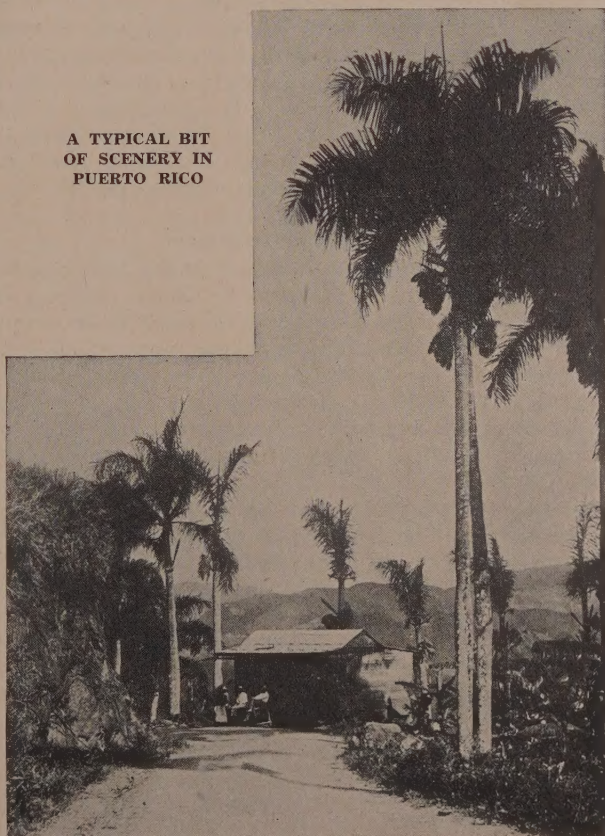
In this great region South America has about seven-eighths of the land and two-thirds of the people, distributed among ten nations. Brazil is outstanding among them, with almost half the land area and over half the population. It is the only large Latin American country with many negroes and the only one using the Portuguese language. The other nations have, like Brazil, large Indian populations in the interior, in many instances still unassimilated, but they have few negroes, and their language and general culture are Spanish. In some of these countries are to be found large European groups, chiefly Italian and German, who try to conserve their native culture.

South American geography is such as to keep the nations apart rather than to draw them together, for communications are often extremely difficult, due to mountain barriers or tropical jungles. In several places it has been impossible so far to define the boundaries; the Chaco War between Bolivia and Paraguay was a boundary war. Taken as a whole South America gives the impression of a heterogeneous population endeavoring under pioneer conditions to develop a continent of vast natural wealth. Meanwhile in most countries the

masses of the population live in poverty and ignorance.

In the area that separates the United States from

A TYPICAL BIT
OF SCENERY IN
PUERTO RICO



South America proper we find ten more republics with 33,000,000 people, about half of whom live in Mexico, a fourth in the Central American countries and the other fourth in the Caribbean republics of Cuba, Haiti and the Dominican Republic. In Mexico and Central America the population is dominantly Indian and Spanish in race. In Cuba and the Dominican Republic the people are Spanish and negro. But in all these countries Spanish culture and language prevail and there is considerable racial intermarriage. Only in Haiti is the culture, such as it is, dominantly French and African, while the population is almost entirely negro.

Latin America's Misgivings

Several months ago the representatives of the twenty Latin American nations met with delegates of the United States in Havana to consider measures of hemisphere defense against the menace of the totalitarian dictatorships. The results of this conference have rightly been termed a great victory for Cordell Hull, but those who know Latin America entertain serious misgivings. They feel that the great distrust formerly manifested by the Latin Americans toward the United States is still a factor to be reckoned with. Just how reasonable this suspicion is, we shall not attempt to decide here. There are plainly two sides to the question. United States citizens have reason to be embarrassed by certain incidents in our country's past relations with its Latin American neighbors. Uncle Sam has not always been such a "good neighbor" as at present.

Well-informed persons are also aware that some of the "republics" participating in the Havana gathering are ruled by dictators just as truly as are Germany, Italy and Russia. In some cases these American dictatorships have been oppressive and ruthless, as in the instance of the recent Gomez regime in Venezuela and the present Trujillo government in the Dominican Republic. In fact, very few of the twenty republics can honestly claim title to that form of government. The recent presidential election in Mexico is a case in point. Nevertheless, all twenty met with Uncle Sam at Havana to plan the defense of the Western Hemisphere democracies.

Foreign Sympathizers

A still more disconcerting factor in the present confused situation is the presence in Latin America of strong and noisy elements openly sympathetic to Hitler, Franco and Mussolini. The Nazis are numerous in several countries, notably Brazil, and have a very effective system of propaganda. Moreover, the men of wealth and power who maintain South America's dictators in office are wondering if they might not be wise to adopt some of the more highly publicized European methods and thereby strengthen their own position. Let it be noted also that the weapons of the dictators are often economic. Expensive United States goods must meet sharp European competition in the Latin American market, while Japan is underbidding both Europe and America. After the war is over Argentina will buy her machinery and manufactured imports from the countries that will consent to take her beef and grain. Europe will be glad to trade on such a basis. The United States likewise exports wheat and beef, so will buy little from Argentina. With these facts in mind it takes little imagination to see what course Argentina's post-war trade is likely to follow in the event of a Hitler victory in

Europe. The same problem exists to a greater or lesser degree in all the South American countries.

Radioed Propaganda

Night after night the European radio stations broadcast excellent programs on their Latin American beams, programs frankly stuffed with propaganda. And the printed propaganda has become a deluge. The United States is endeavoring to meet these overtures, though in a more subtle, if half-hearted, way. The latest venture is a Spanish version of the *Readers' Digest* with an annual subscription rate of only one dollar. Furthermore, the United States government is fostering the building up of a more efficient merchant marine in our South American trade, as it is encouraging the extension of the magnificent Pan-American Airways with its splendid service covering the whole of Latin America.

In this great region south of the border Puerto Rico holds a unique position. It is the only important Spanish-speaking country that does not boast of independence. Here live almost two million United States citizens, literate because of their good school system but able to express themselves more readily in Spanish than in English. Less than half the population is colored, the majority of the people being white and of Spanish descent. If able young Puerto Ricans can be filled with a true devotion to our North American ideals and trained effectively in the specialized fields of industry and trade, what splendid ambassadors of good will they will be for the United States! But on the other hand, if the youth of Puerto Rico should be captivated by the dulcet pipings of revolutionary independentists, what harm might they not do to the United States cause throughout Latin America!

Puerto Rico Progressive

Despite her relatively small territorial extension Puerto Rico has been forging rapidly to the front commercially and culturally. The island is one of Uncle Sam's best overseas customers, and insular ports are being steadily forced to enlarge their facilities for handling an increasing volume of shipping. Pan-American Airways has located one of its most important airports in San Juan, and the arrival and departure of the great flying clipper ships is a routine occurrence. Planes arrive and depart five days a week on the San Juan-Miami route, but the service will be daily beginning in January. Baby clippers connect San Juan with the principal cities of the Lesser Antilles. The larger ships and "stratoclippers" link San Juan with Rio de Janeiro and Buenos Aires. Very shortly two new routes will have San Juan as a terminus, one reaching north to New York and the other across the Atlantic to the west coast of Africa. Pan-American expands our horizons by annihilating distances.

In the cultural contacts of the United States and Latin America Puerto Rico is likewise an increasingly important factor. Some two hundred thousand Puerto Ricans live in the United States, most of them in New York City. Hundreds of young Puerto Ricans are studying in North American universities and professional schools. In the island itself the forward march of higher education may be seen in the growth of the Polytechnic Institute (Protestant) and the government College of Agriculture and Engineering, both in the western part

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The Three Wise Men

By the Rev. G. K. Wiencke, Jr., Th.D.,
Northboro, Iowa

IN THE dim interior of the choir surrounding the great high altar of the Cologne Cathedral stands a great golden chest in the form of a basilica. Jeweled and elaborately decorated with many golden figures, it is guarded as the treasure of the venerated church. This shrine contains the great prize that the Emperor Friedrich Barbarossa sent back from the first crusade—the bones of the three wise men. It is said that they were brought to Constantinople by the Empress Helena—who was a great collector of sacred relics, including the marble steps of Pilate's porch. Seized by the crusaders, the bones were brought to Milan, and not long after the red-bearded Emperor sent them thence to the cathedral on the Rhine.

Like the intricate goldsmith's work that houses these bones, a golden web of tradition and legend surrounds these strange figures. They disappear from the gospel record as suddenly as they appear, leaving no trace, not even in the attitude of Jesus' friends and family, who thought he was beside Himself when He spoke to a multitude (Mark 3: 21, 31). Legend, however, attempts to fill this silence of the gospel, legend which has given detail to our Christmas music, pictures, customs and even worship.

Legends Made Them Kings

Although St. Augustine and Chrysostom say that there were twelve wise men, they are generally called "the three kings" because of their three royal gifts—gold, frankincense and myrrh—perhaps also because of Psalm 72: 10. Ancient legend gave them names and called them kings. Melchior was a king of Arabia who brought gold in keeping with the red color of Arabian soil, and his gift was held symbolical of Jesus' royalty. Balthazar is the name given to the second wise man, a black king of Ethiopia, a land of spices, who brought frankincense in a beautiful jar, symbolical of the priesthood of Jesus. Caspar, the third wise man, was thought to be a young king from Tarsus, land of merchants, who brought myrrh in a gold-mounted horn, symbolical of Christ's bitter death or of his healing power. Myrrh is a fragrant rosin from an Arabian bush, used as incense, as medicine, for cleansing the temple vessels, and for embalming. Even Luther spoke of the symbolical meaning of the gifts. Many legends carry the story farther—how they waited long years for the star, how they covered the long journey in twelve days as if in one, how they were rewarded by Mary, how they brought a sacred fire back to their country, how they were finally martyred for their faith in India. And in Spain the wise men take the place of our Santa Claus and bring presents to the children!

Like so many legends about Biblical figures—such as the Virgin Mary and her mother, Anna—these legends of the wise men really draw our attention away from the center of the gospel narrative. Pilgrims venerate the bones in Cologne and the initials C. M. B. are written as a charm over house doors in Gethsemane at Epiphany.

"THEY
BROUGHT
GIFTS—
GOLD,
FRANKINCENSE
AND
MYRRH"



Should not our devotion and attention rather be turned to the plain message of the Gospel and to Him Whom the wise men worshiped?

If we turn then from these interesting legends to the actual Biblical account, we find the wise men mentioned in only one Gospel, Matthew. They were not kings, but "Magi"—a sect of priests who lived near the Euphrates River. They were known for their enchantments and divinations, their wisdom and their learning as astrologers. In his book of Daniel, King Nebuchadnezzar calls upon them to interpret his dream (Daniel 2: 2). Our word "magic" is derived from "Magi." A star led them part of the way, but not only a star—also a dim knowledge of a "king of the Jews." It is possible that the Magi were influenced by the Messianic hope of the Jews who, ever since the Exile, lived in Babylon, many of them never returning to Judea. At any rate, Babylonian astrologers did know of a future king or saviour of the world who would be born in the west and inaugurate a golden age. History mentions the appearance of Magi from King Tiridates of Armenia in A. D. 66 in Naples. They came to Nero and did homage to him because the stars had pointed to Nero as the expected King of the world. Even the Roman poet, Virgil, looked to a coming golden age and a world saviour.

The Guiding Star

What the star was that guided the wise men, no one knows. Ever since the astronomer Kepler, futile attempts have been made to compute a conjunction of the planets Jupiter and Saturn (about A. D. 2) to produce an abnormally bright heavenly light. But Matthew was not thinking of a planet, but rather a miraculous star that moved through the sky and came to rest over the house (not a stable) in Bethlehem. But certainly the star represents more than a superstition of the astrologers. It is rather the great hope, not only of the Jews but of all the world that was fulfilled in Jesus' birth. In Numbers 24: 17 the Messiah is called a "star," and Caesar Augustus had his own star stamped on his coins.

When the gospel writers assembled their material, they were forced to limit their books to the space of a papyrus roll—and paper in those days was expensive and writing a laborious art. So we may well assume

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INDIA INVITES

R. M. Dunkelberger, D.D., Missionary on Furlough from India, Tells of Plans for the Centenary Celebration in the U. L. C. A. Mission

THE time for the Centenary Celebration of the founding of the India Mission of the United Lutheran Church is near. It is just nine months short of a hundred years since Father Heyer sailed from Boston on his first foreign missionary journey. In only a year and a half it will be a century since he arrived in Guntur, India. It is urgent therefore, if we are to have a celebration that is worthy of the occasion, that both in America and India the Church should be thinking about it and carefully planning for it.

That the occasion is worthy of an outstanding celebration I believe all who are familiar with the history and present development of the Mission will agree. Although the beginning was modest, from the first Father Heyer's efforts were attended with unusual success. In spite of difficulties, disappointments and failures, the work grew steadily and at times rapidly until today in its baptized membership, the number and variety of its institutions and in other respects, the mission he founded stands first among all the Lutheran missions throughout the world. That mission has been, and continues to be, a great blessing not only to multitudes of Christians and non-Christians in India but also to many in the Church in America as well.

The celebration to be a truly worthy one ought to make provision first of all for a fitting expression of thanks to God Who has so richly blessed this undertaking through the years. Further, it should duly recognize the service of the many devoted souls, men and women, Western and Indian, who have unselfishly labored in America and India in the interests of this great work. Then too it should be carried out so that it will be a source of lasting inspiration to the Church at home and the Church on the mission field. And we should make this event the occasion for meeting some of the outstanding urgent needs of the work on the field as well as for adopting progressive plans for future development. In America the Board of Foreign Missions and the Women's Executive Committee are now engaged in making necessary preparations for the celebration.

In India, about which I am specially charged to write, a committee composed of both Indian leaders and missionaries was appointed several years ago to prepare plans for this celebration. The committee had records of the fiftieth and seventy-fifth anniversaries of our Mission as well as accounts of several centenary celebrations in sister missions in India to fall back on in drawing up its proposals. Growing out of the committee's recommendations a number of matters pertaining to the celebration have been settled. Owing to the war some modifications of these plans may have to be made later, however the general scheme is likely to stand and to be carried out just about as it was adopted.

Both the Mission and the Church in India are anxious that the celebration should not only commemorate the founding of the Mission in a worthy way but also that it should make a favorable impression on our visitors who at that time will come from all over India, and possibly from America as well. They are particularly desirous to have it make a never-to-be-forgotten impression on the 185,000 members of the Andhra Lutheran Church and that it should be a source of inspiration and strength to them. The non-Christians also are being kept in mind. As was the case with the previous anniversary celebrations, this one should be used to make a strong evangelistic appeal to the great body of non-Christians in whose midst we work. These aims are being kept in mind and are influencing us in all plans being made.

One Objective Only

Among other matters that have been settled I desire to mention the following. One of the missionaries from India who is now at home on furlough has been given the management of the celebration as a full-time assignment after his return to India. In consultation with a committee he will be responsible for working out the details for the celebration as well as for directing the execution of the plans which have been approved.

The history of the Mission is being brought up to date. It is planned to have this completed record published in time for the celebration. A pageant which embodies some of the outstanding events in the history of the Mission also has been prepared by one of our women missionaries on the field and will be enacted as occasion offers.

A strong effort is being made to raise a fund of 100,000 rupees (\$33,000) in India itself as a Thank Offering on behalf of the Church and the Mission there. For several years collections have been taken up monthly towards this fund. Every Christian worker and interested layman plans to give one hundred coins of some denomination or other when the celebration actually takes place.



A MARKET SCENE IN AN INDIA VILLAGE

The presentation of these coins will form a definite part of the celebrations.

The actual celebrations are planned for 1942 and 1943. They will be held at three separate places during this period. The first one will come towards the end of July 1942. Another will be held immediately after Christmas of that year and early in January 1943. The third will be a tour extending from the end of January to the close of April 1943.

As July 31, 1942, will actually be the one hundredth anniversary of Father Heyer's arrival in Guntur, the real birthday of the Mission, it is the date about which a series of celebrations will center. At this time no doubt local celebrations in congregations, schools and taluks will predominate. These will be an elaboration of Gospel Day, which has been observed on July 31 of each year for a long while. It is hoped that all the Christians of the Andhra Church will have a share in these meetings. This is not a favorable time of the year, however, to arrange meetings which will bring together large numbers of Indian people at one place for any length of time. (It is the rainy season and the weather will be uncertain. Rain may fall at any time. Open-air meetings cannot be satisfactorily arranged for then. The people would suffer much because there would not be adequate or satisfactory places for them to stop or sleep. It is also the busy time of the year for them.) It is not a satisfactory time for visitors from America to be in India either. The climate is trying and general health conditions are not good. For these reasons it seems best to arrange a second part of the celebration which will take place after Christmas 1942 and early in January 1943.

Several Days of Celebration

This celebration will be of a general nature and will take in the whole of the Mission and the Church. It will last for several days. It will no doubt take place in Guntur city. Many thousands of our Indian Christian people will be present. Representatives from missions and churches throughout the whole of India will be there also. This is the time, too, when we look forward to having a number of representatives from the Lutheran Church in America with us. These meetings will really mark the climax of our celebrations and will require careful and elaborate preparation. A large number of temporary sheds, called pandals, will have to be erected. One of these will have to be large enough to accommodate the great crowds who will assemble. Loud speakers will be needed. Suitable Indian decorations must be provided. And of course according to Indian custom there will be processions with bands, banners and displays of various kinds. On one of the nights there will be fireworks. Altogether these ought to be colorful and impressive meetings. But they will not directly reach the villages where the great majority of our Christians live and where the bulk of the non-Christians are to be found.

In order to do this a special centenary tour is being planned. Several groups of Indian leaders and missionaries with any American visitors who are available, using tents and stopping at a number of centers in each taluk or county on the Guntur (south) side of the Mission, will endeavor to bring the atmosphere of the celebration directly to the congregations there. From these centers in the mornings and afternoons groups will go out to visit surrounding villages with their congrega-

tions and schools. In the evening there will be large and impressive meetings primarily for non-Christians where many different means will be used to proclaim the Gospel effectively.

In addition to what has been outlined above there is an elaborate plan, for transferring additional responsibility to Indian leaders and the Indian Church at the time of the centenary celebration, now under consideration.

This then is a very brief outline of what is being planned in India. The celebration is primarily to be one by the Indian Church, in Indian setting and along Indian lines. All organizations, all institutions, all missionaries and all Christian men and women connected with the Mission and Church will have a share in the celebrations at that time.

In order to make adequate preparations for this great celebration funds will be required. Some of these should, and will be, raised in India. Some of these preparations are not directly connected with the celebration. They will entail considerable expense, however. For these, substantial help will be needed from home. In a pamphlet which I have prepared in connection with the Epiphany Appeal for this year I have written in detail about these needs. I hope that all who read this article will read that pamphlet also. The Board of Foreign Missions has distributed copies to all pastors in the United Lutheran Church and will be glad to supply additional copies to anyone who may desire them. Here I only want to call your attention to the fact that the amount asked for this object in the appeal is \$16,000, and it is made up as follows:

Long overdue repairs and renovations of important mission buildings	\$9,000
For canceling the Mission's indebtedness so that the Mission and Indian Church can enter the second century free of debt	4,500
Towards the expenses of the celebration itself....	2,500

We feel it our duty to present to the Church at home, which is so deeply interested in the work in India and the Centenary Celebration there, this modest statement of our actual needs. We feel confident that we may safely let it rest there.

These Our Brethren

By John D. M. Brown, Muhlenberg College

DELIVER us, Lord Jesus Christ, from sin
Of cold un pitying indifference
To all the want and suffering intense
Of these our brethren, these our very kin,
Who overseas in breathless fear begin
Each day, and every hourly work commence
With weary, aimless hands—no confidence
Without, and no security within.
O Saviour Christ, in Whom we move and live,
Enable us to serve in Thine own way
Our brethren in their dire extremity.
They need the help and care our hands can give;
They need the prayers our lips and hearts can pray;
They need compassion, faith, and charity.

Among Ourselves

By Margaret A. J. Irvin

The World and Our Children

THE world has moved into the American livingroom. Through the newspapers, magazines, radio and the conversation of our friends, it pushes and shoves its way into our homes. We cannot keep it out unless we shut ourselves away and live like hermits.

The world has moved in, whether we like it or not. What is more, it seems to be with us to stay. The question for us to decide is whether we are going to regard it as an ogre waiting to gobble us up, or whether we shall think of it as a very sick patient in need of the tenderest care we can give it.

Our children know what we think of the world. Little pitchers have bigger ears than ever these days. People do not often attempt to shield the younger members of the family from knowing about the terrors that walk the earth. Children hang on the radio and listen to unexpurgated adult conversation. That more of them aren't nervous wrecks is a modern miracle.

Our children are exposed almost daily to the infections of fear and hate that are abroad. If their minds are not to be warped by thinking on the dark side of the picture, we must make sure they are adequately supplied with the antitoxin that fights such infections. That antitoxin the church is eager to give.

When we stop to consider, to think over, to realize, the progress that has been made in Christian brotherhood in recent years, we know that Christians will keep on loving longer than the rest of the world can keep on hating. This our children must know. We can teach it to them in our homes. The church has in its Children of the Church units a missionary unit for each age. These are alike in teaching the worldwide character of Christianity, yet each is adapted to a particular age group.

The Beginners' Unit is an expansion of the idea of love to Jesus and to others, which we find in The Christian Life Course. The first thing of which a little child is sure is the love of his parents. On this foundation the church builds the idea of God's love for the child and for all His children. This unit is called *Jesus Wants Them All*.

The Primary children who are being taught The Christian Life Course have talked about Jesus and the heavenly Father in relation to *Our Homes, Our Friends, and Our World*. The Children of the Church unit for the same age shows the child how these stories are being told to children everywhere and what part he may have in *Telling Others*.

The Junior is full of questions. The public school encourages him to ask them. So does the church school. He is beginning to evaluate Christianity as he does other things. He wants to know, *What Difference Does It Make?* This unit of The Children of the Church has the answers.

Of course the church cannot do much for our children without our help. We may have to insist upon attendance, now and then. We may have to show that we think what they are learning is important. But surely we are anxious to guard them in every way, and give

their minds a chance to grow as strong as their backs. The world has moved into our homes. We must teach our children how to meet it.

Do Women Talk Too Much?

ONE of my friends is expecting her baby to say his first word any day. As the days pass and he says nothing, she is beginning to wonder about it, but her husband says she talks so much the baby doesn't get a chance.

With the increase in the number of women who drive, the jokes about back-seat drivers have gone somewhat out of fashion. Nevertheless, some men still love to haul them out and dust them off.

In fact, men in general seem to have a decided opinion that women in general talk too much. Most of us resent the accusation, but before we get too mad about it, hadn't we better take a look at the facts?

We all know women who talk a great deal, don't we? Sometimes they are entertaining. Their conversation is the expression of an alert intelligence. They are interested in many things and eager to have others share their enthusiasms.

Sometimes they are so self-centered they can talk of nothing but what concerns them personally.

Sometimes they just open their mouths and let come out what may. They say one thing one minute and something else the next, because they do not keep quiet long enough to think anything through.

Still others twist words to fit their own opinions, as one of our women columnists has been known to do. Her original antipathy to injustice and intolerance may be justified. It is sad, however, when her hatred of intolerance leads her to strike out at Mrs. Lindbergh, one of our American women with the courage to raise her voice in a plea for a steady, Christian attitude toward the world situation. To say that Mrs. Lindbergh is asking us to "lie down on the wave of the future," is to twist her words beyond recognition.

Whether or not the reader of *The Wave of the Future* agrees with the thesis of the little book, there is no doubt that here is one woman who thinks things through. Whatever bias she may have arises from a recognition of the brotherhood of all men. We could stand more of that sort of bias.

More and more, Christian women are thinking things out. While we are still tempted, now and then, to cover a whole continent in a twenty-minute missionary "topic," we realize the dangers of speaking in generalities. We try to form our opinions fairly and express them as clearly as possible.

We are aware that we are part of that tremendous force called "Public Opinion." Our decisions and the decisions we help others to form may have unimagined consequences.

This is no time to talk about ourselves. This is no time to let our tongues wag aimlessly. This is no time to distort words or facts. This is a time to "Stop, Look, Listen," before we speak.

Musings of a Minister's Wife

Essential Industry

Mrs. Lathrop Keeps the Home Fires Burning

I AM quite out of breath tonight, yet I have not accomplished a thing all day. My family's comings and goings have had me fairly dizzy. The rush began before breakfast, when Mr. Benson called to say that his mother, who has been ill for some time, was decidedly worse and probably could not live through the day. Jerry felt that it might be a help to the family if he were at the hospital with them. I hurried his bacon along and he took time to eat hurriedly.

Readjusting my early morning schedule to fit the emergency meant that I had to step to get Joan's hair combed before school. She would have had a fit if she were late.

Mark slipped off without having his neck and nails examined, but he is pretty good about them since they have a daily health examination at school. He has begun to realize that cleanliness is not just a personal hobby of mine.

About 9.30, Jerry came back with word that Grandma Benson had gone. He had talked over funeral arrangements with the family, who want some special music. On his return to the house he went straight to the telephone to call the organist and the soprano soloist. He also called Mrs. Milland and the vice-president of the Ladies' Aid.

We are going to miss smiling Grandma Benson. I shed a few tears into my dustcloth, but had regained my self-control by the time Jerry finished his phoning.

He was to speak at the high school and go from there to a ministerial meeting. As he left, he peppered my ears with last minute instructions. If Mrs. Zeigenfus called, would I tell her that Sunday would be quite convenient for the baptism? If the man called about the mimeograph, would I tell him the committee had not decided? Would I call Mrs. Baer and tell her the young folks couldn't practice for the pageant because of the Luther League Rally?

I had a store order to think out and I managed to get it done while I answered the phone calls I had been told to look for, plus two I did not expect. Then I prepared lunch and had it ready to put on table when the family should appear.

They appeared all right. Joan wanted to change into a party dress for the afternoon session of school. They were having a party as a reward for some particular sort of good conduct. While the idea of a party dress for this kind of party seemed a little far-fetched to me, I gave in. There are so many things in life more important than clothes that I refuse to argue with her about them.

Mark was punctuating the discussion with an attempt to tell about the puppets he is making in school. They are to be used in a most impressive historical drama.

Jerry, in the meantime, was biding his time to continue with me the discussion begun at the ministerial meeting. The matter of the appointment by the Federal Council of Churches of a commission to study the basis of a lasting peace had aroused friendly debate.

Jerry feels strongly that Christianity has something to say to the world. If the next peace is to be a lasting one, it must be formed along more Christian lines than the last one. Nevertheless, he is sufficiently realistic to see that there are many practical issues which may upset the apple cart. Some of the men of other denominations think him a bit of a pessimist because he cannot feel as confident as they do about making over the world in a twinkling. Just the same, he is quite willing to go along with them and try.

Perhaps I have not described his attitude as exactly as I might, if I had not had to pay the milkman in the midst of his explanation. From the subject of a possible world peace, we went on to more theological ones. Suddenly we realized that we had been sitting at the table over an hour. We adjourned by common consent. Jerry went off to make calls; I tackled the lunch dishes. They seemed very simple and rather a relief after international politics and theology.

I popped a cake in the oven and set the bowl aside for Joan and Mark to "lick" after school. In no time they were there and as delighted that I had saved them the bowl as if I had made them some really remarkable present. I persuaded Joan to wear her everyday clothes for the event. That saved any quibbling over her attire for Children of the Church, since she had to race to wash the chocolate off her face before the meeting began.

Jerry came in to gather up corrected work books for the pre-catechetical class which he holds at the same hour. My three hurried out together. The house was so silent I hated to leave it even long enough to do my marketing.

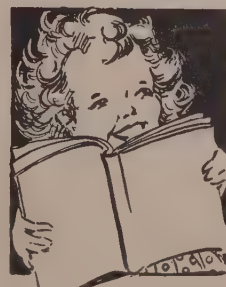
As I started out, I decided to avoid Miss Minnie, if possible. If she started to discuss Grandma Benson's death, I wouldn't get home in time to have dinner over in time for Jerry's catechetical class at seven o'clock this evening.

But now the meal is over. The children are in bed. My husband has gone to his class and to the Luther League Rally which follows it.

I am exhausted, but what have I done? As I look back over the day I don't feel that I have accomplished a thing. Or have I?

Naughty Nora's Nonsense

EVERY day I'm growing older,
And the time will soon
draw near
When I'll be besieged with
papers
And the plea, "Oh, do sign
here."



NAUGHTY NORA

Sacred Sentences and Observations

By DR. J. WILLIAM McCAULEY, Salem, Virginia

Thou turnest man to destruction; and sayest, Return, ye children of men.

Psalm 90: 3

"Men's sublimest works must yield at length to time."
—T. L. Peacock.

* * *

The years of our life are threescore years and ten, and if by reason of strength they be fourscore years yet is their strength labor and sorrow, for it is soon cut off and we fly away.

Psalm 90: 10

"When man is growing, life is in decrease; And cradles rock us nearer to the tomb. Our birth is nothing but our death begun, As tapers waste that instant they take fire."—Young.

* * *

Each one of us shall give account of himself to God.

Romans 14: 12

"Life, like every other blessing, derives its value from its use alone. Not for itself, but for a nobler end the eternal gave it; and that end is virtue."—Johnson.

* * *

Fear God, and keep his commandments; for this is the whole duty of man.

Ecclesiastes 12: 13

"We live no more of our time here than we live well."
—Carlyle.

* * *

Be ye not unwise, but understanding what the will of the Lord is.

Ephesians 5: 17

"He who makes a boast Of knowledge, misses that which counts the most— The insight of a wise humility, That reverently adores what none can see."

* * *

For me to live is Christ and to die is gain.

Philippians 1: 21

"When wilt thou break, dull fetter? When shall I Gather my wings, and like a rushing thought Stretch onward, star by star, up into heaven?"

* * *

He that believeth on the Son hath eternal life.

John 3: 36

"The truest end of life is to know the life that never ends."—Penn.

Time's sickle cuts deadly, and its stroke is sure. But the hand that reaps sows again in the spring. "Return, ye children of men," is God's resurrection call. "Time conquers all," as to material bodies only; the Eternal God will "make all things new" when time shall be no more.

One enters the world with a cry and goes out with a groan. But mingled with the cries and groans of humanity may be heard laughter and songs. It is God's way that Christmas carols are followed by Lenten hymns, and that in turn the anguish and death of Good Friday should give way to the glory and life of Easter. We must see the whole picture to understand.

"Stewardship" presents the New Testament's conception of giving. It also includes the right use of talents and time. In this first month of a new year, and perhaps new era, we emphasize the importance of time. For its right use we are responsible as stewards of God, to Whom shall we each give account. We need not worry about the final accounting if Christ has our loyalty.

King Solomon, after experiencing beyond all others what this world could give, exclaimed, "All is vanity!" No wonder! for his power and pleasure were at the expense of his tax-burdened subjects and dedicated largely to selfish purposes, including his fashionable resorts, thousand wives, and fast horses. Yet he finally came to the seasoned conclusion that the wisest and best thing was to "fear God and keep His commandments."

"Wisdom is the principal thing," says the proverb; the principal thing for wisdom's concern is the infinite. The religion of the Infinite God as revealed in Jesus Christ should be man's chiefest study. "But understanding what the will of the Lord is"—"the insight of a wise humility, that reverently adores"—should lead the true believer to witness wisely to the Truth received and to obey as well as to understand God's will.

This life is an enigma if detached from belief in the hereafter and faith in God. This faith is very definite in the religion of Jesus Christ, Who bridges the chasm between heaven and earth, between God and man. In vital relationship with Him, life takes on new significance and satisfaction; while death loses its "sting" and the grave its "victory."

During these death-dealing days, in a war-worn and fear-filled world, how comforting to know that within human hearts God's leaven of love is still working and the devil and death will at length be chained and destroyed! Since the eternal Son of God has contacted humanity with His saving grace, the "more abundant life" will finally prevail.

Naughts or Numbers?

ONE of my earliest recollections was that of being awakened early one Sunday morning by someone tip-toeing into the little east room and telling me in low tones that my grandmother had just died. In contrast to the glorious sunshine just beginning to steal into the room and into my childhood life, a strange, weird feeling crept over me. I had never thought of such a thing as death before. Would I, too, have to die some day? And then, in my soul's awakening, I asked myself for the first time, What is life? A seriousness gripped me that could never be quite shaken off. I had my full share of childish fun, but from time to time, especially on Sunday mornings, that question kept coming back, What is life?

Is life a succession of meaningless naughts, of empty days strung loosely together, or a chain of effective numbers, of hours that count for something in definite addition or multiplication as related to life and destiny? In this column and the next let us inventory, not material holdings or profits and losses, but those "intangibles" of more real and lasting value, found in human life and the immortal soul.

In Vain?

THE *brevity* of life spells failure to all human plans and achievements, save as related to succeeding generations. As Bayard Taylor puts it:

"Our life is scarce the twinkle of a star
In God's eternal day."

William Knox's well-known dirge is said to have been a favorite with Lincoln, whose assassination suddenly snuffed out his useful life:

"Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave."

And Whittier says of life's brevity:

"A cry between the silences;
A shadow-birth of clouds at strife
With sunshine on the hills of life;
A shaft from Nature's quiver cast
Into the future from the past;
Between the cradle and the shroud,
A meteor's flight from cloud to cloud."

The *uncertainties* of life are like bubbles that burst suddenly into nothingness. Says Byron:

"The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles: as the old burst new emerge,
Lash'd from the foam of ages."

Or, using another figure:

"Life—'What is life?' But the immediate breath we
draw:

Nor have we surety for a second gale.
A frail and fickle tenement it is,
Which, like the brittle glass which measures time,
Is broke ere half its sands are run."

The *vanity* of life, ending in the tragedy of death, is stated playfully yet truthfully by Shakespeare:

"'Tis but an hour ago since it was nine;
And after one hour more, 'twill be eleven;
And so, from hour to hour, we ripe and ripe;
And then, from hour to hour, we rot and rot;
And thereby hangs the tale."

King Solomon, wiser perhaps than Shakespeare, said woefully, "Vanity of vanities, all is vanity" (Eccles. 1:2).

Correct Accounting

DESPITE all pessimism as to life's brevity, uncertainty and seeming vanity, each day is of value beyond human calculation. It is a period God-given, in which to live and think and act. Our days have significance when related to life, and to the immortal soul. In itself a day is nothing—a naught, or blank; but it is a blank upon which the soul may trace its lines and write out the characters of destiny. The days of a lifetime are few; yet, fraught with action, they may be lengthened out until an age, as it were, is embraced by their dialed hands. A life is short when its days are but chains of encircling naughts; a life is long when its moments are numbers which bespeak action and thought. As says the poet Young:

"That life is long which answers life's great end";

and Bailey,

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

Shakespeare says,

"The time of life is short!

To spend that shortness basely were too long
If life did ride upon a dial's point
Still ending at the arrival of an hour."

The time or services of the laborer or capitalist may be counted in dollars and cents; even the life of a human being in times of slavery has been bartered for cash; but life-service with Jesus Christ transcends all values.

Our earth-life is our schooling-time for eternity. As Lyman Abbott says, "We never know for what God is preparing us in His schools—for what work on earth, for what work in the hereafter."

Concerning life's value Jesus, the greater than Shakespeare or Solomon, once asked, "What shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?" (Matthew 16: 26). And He gave God's evaluation in His Gospel: "God so loved the world, that he gave his only begotten Son that whosoever believeth on him might not perish, but have eternal life" (John 3: 16). "Eternal life" through Jesus Christ is the answer to all life's riddles and mysteries.

Psalms of Life

"TELL me not, in mournful numbers,

Life is but an empty dream!

For the soul is dead that slumbers,

And things are not what they seem.

Life is real! Life is earnest!

And the grave is not its goal;

'Dust thou art to dust returnest,'

Was not spoken of the soul."—Longfellow.

ACROSS THE DESK

THIS row between the broadcasting chains and ASCAP (American Society of Composers, Authors, and Publishers) provides some amusement for us "old timers," however much of a headache it may give to program makers and performers who need music and lots of it. We listened the other night to Bing Crosby slide through the pathetic ballad, "My dear Nellie Gray, they have taken her away." We were rather glad the modern master of crooning failed to find Nellie; they probably would not have understood each other had Bing and she really met.

We give the singer credit for one thing, however: he spared the familiar melody and tempo such "modernist" revisions as would have been ruinous to the original words and rhythm. The type of ingenuity that under the excuse of arranging or adapting makes changes merely to be different—which makes waltzes out of marches and jitter jumps from pathetic ballads—well, probably it is one phase of man's outlook on life that proves his fall from grace. One finds it in the most unexpected places; even ministers create odd combinations. We once saw a clergyman reading the gospel lesson with a boy standing on each side of him and each holding a lighted candle, when all the while the bright rays of an afternoon sun were streaming down upon his Bible. And, besides, the chancel was equipped with electric lights.

It is true that among the utensils needed in the almost windowless structures of the ancient churches an artificial illuminant was needed to enable the lector to read. And since the rendition of the liturgy required the liturgist to move about in the sanctuary, they used an altar boy to provide a movable light. There was a minimum of symbolism in the practice, and little of what can be explained as decorative. To continue as a rite what was once a mechanical accessory can easily obscure the obvious and essential meanings of the Word of God.

WE TRIED HARD

AMONG the letters received from readers of THE LUTHERAN was one that paid tribute to the excellence of its Christmas issue. But having indicated the worthiness of its contents and the attractiveness of its make-up, the writer, a pastor, regretted that his copy came *after Christmas* instead of before. He expressed his conviction that it would have been of greater service to all its readers had its arrival been better timed.

It is our usual practice to accept criticisms in the spirit in which they are offered and at least hope to avoid repetition of the errors committed. But the just complaint about the belated arrival of that December 25 number finds us in the same frame of mind as was that of our correspondent. We not only wanted the issue to be on time, but we advanced "going to press" in order that it might reach its readers at the latest on December 24. As it happened, our own house copy came on Thursday, December 26, although delivered at the post office the previous Saturday.

But why the delay in delivery? The explanation given is the tremendous volume of mail which Uncle Sam was charged to distribute. It became a physical impossibility to make delivery. Since first-class mail has priority over second-class mail, journals, among them

THE LUTHERAN, were not reached by the carriers. We were greatly disappointed with reference to our church paper.

But when one realizes that the cause of the delay was the tremendously enlarged volume of business, his regret dissolves in satisfaction that increased wages and salaries enabled the people of our country to swamp the mails with good will messages and good will packages. We feel sure THE LUTHERAN's "lateness" will be pardoned as the reason for it is understood. It is truly a good one for the country as a whole.

FEWER HORRORS AND CRIMES

WHILE we are on the subject of reading, we record our protest against a type of book and, in some instances, of movies which had great popularity during 1940. The outstanding book of the class to which our objection is registered was the "best seller," *Grapes of Wrath*. It was a skillfully written volume, for which the material consisted of facts gathered from investigations of the migrations to California from the dust bowl area (Kansas, Nebraska, and adjoining drought-stricken regions). The Home Missions Council is said to have authorized the research in order, one presumes, to devise measures of relief. But woven into the semi-fiction of *Grapes of Wrath*, the morbidity of many people was fed by its gruesome details. What the Home Missions Council did with the facts that came into its possession we do not know. We guess with little hesitancy that no practical measure of assistance or prevention came from the novel. The movie we did not see, but for it also the drawing power was of the sort which makes news of the detailed descriptions of crimes and accidents. It is an abnormal taste. It is no more realism than is its opposite Pollyanna narration. It has as little justification in a popular form as would the description of some forms of disease have if the medical profession would encourage details concerning sources, symptoms, and effects.

AS USUAL

A BRIEF article in *P. M.*, the recently-established afternoon journal in New York, attracted our attention by its reference to a statement in *Commonweal*, a pre-tentious Roman Catholic weekly. *P. M.* condensed the *Commonweal's* approval of the appointment of Lord Halifax as ambassador to the United States to succeed the late Lord Lothian. It was explained that the latter left the Catholic Church and became a Christian Scientist. It was further revealed that his appointment as American ambassador was offensive. We quote: "Think of sending to a country with more than twenty million Catholics, the majority of them being of Irish stock and therefore with seven centuries of experience of British perfidy in their very marrow, a fallen-away Catholic and one hooked up with that powerful anti-Catholic organization, the Christian Scientists, as their ambassador."

After approving the appointment of Lord Halifax of whom it is written, "His understanding of and co-operative sympathy with Roman Catholicism as the lay leader of the Anglo-Catholic forces of the Church of England, is well known," the *Commonweal's* article

continues: "We know at long last, that England's war is our war. It is, indeed, the justifiable and necessary war of free, democratic Christian peoples." Now why is the relationship of the British ambassador to "more than 20,000,000 Catholics, the majority of them being of Irish stock," a proof of the propriety of our becoming the ally of the British Empire? Are the 20,000,000 Catholics more valuable in the struggle to preserve democracy for the world than are 30,000,000 Protestants? or the 100,000,000 non-Romanists of the nation? Must the representative of the British crown be sympathetic with the political aims of Rome in order to insure the loyalty of the Roman Catholic minority to the policies and principles of the United States?

The fact is that the spokesmen for the Roman Catholic Church are apparently unable to see beyond their own narrow circle of adherents. It does not occur to them that raising the question of ecclesiastical connections in the cases of either Lord Lothian or Lord Halifax is counter to that basic principle of our system of government which was accepted in the first amendment to the American constitution. They seem not to realize that their continuous injection of papal or non-papal connections with reference to public offices compels the remainder of their fellow citizens to be constantly on guard to prevent the re-establishment of a religious qualification for the acceptance of civic responsibilities.

So long as such practices continue in the Roman hierarchy, Lutheran and all Protestant Americans must be alert to maintain pro rata participation in government. It becomes necessary to scan the propaganda for tolerance when the activities in behalf of equal rights for all become a screen back of which a minority schemes to acquire dominance.

THE REAL FACTS

WILLIAM P. KING, writing for the *Religious Telescope* in its issue of January 4, sharply rebukes materialism by a series of comparisons. We quote his words:

"The test of morality is not solely individual. Does a man's conduct make for the welfare of others and the best order of society? Do you treat humanity as an end or a means? Does your conduct injure or help others? In the process of development we pass from the sanctity of place to the sanctity of personality; from a sanctity of shrines to the sanctity of the human soul. The one sacred object in our world is a human being. The one guilty sacrilege is the violation of the sanctity of a human life. The profane, the irreverent, the sacrilegious person today is that person who violates and exploits another human life either for pleasure or for profit.

"The one sacred object in our world is not an ark, an altar, a temple, or sacred days or holy weeks, but a human being, not sacred places or times. These are but symbols. To profiteer on another life for profit, or to prostitute another life for pleasure is the basest of all base sins. When it is said, 'I have a right to live my own life,' how about violating the life of another? Man is more than an individual. He has a circle of relationships. 'We are members one of another.' There is the solidarity of society, the community of mankind, and our own personality is developed in society. We are not loyal to our true selves if we are disloyal to others. It is quite the fad among some modernists to place emphasis on 'the right to be happy.' The emphasis of Jesus Christ is 'happy to be right.'"

THE THREE WISE MEN

(Continued from page 9)

that the evangelist regarded the magi and the star as a very important part of the record of Jesus' birth, and thoughtfully arranged his narrative accordingly. In the gospel itself we find the story's deepest meaning.

Adolf Schlatter, a recent Biblical scholar and theologian, gave the second chapter of Matthew this title: "The conflict of the king against the Christ." The evangelist attached the greatest significance to this conflict and contrast between King Herod and Jesus, newly born of the royal house of David. Herod, though brutal and unscrupulous to the extreme and born an Edomite, yet supported the Jewish religion. He rebuilt the Temple in lavish style and had an awe for the word of the temple scribes and priests. For Herod, might was right, and he sought to remove by every means—usually murder—any actual or potential rival to his throne and dynasty, not stopping at the death of three sons. So the evangelist places Christ's divine and righteous kingship in sharp contrast to this bloody king. Furthermore, while the Magi seek Christ to worship Him, the king seeks to murder Him. These three are all mentioned in the first verse of Matthew's account: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem."

When Christ was born, who would be the first to acknowledge and worship Him? In Matthew's record, it is significant that Christ does not seek His first witnesses, but God leads them to Him—from the far-off Euphrates River and not from the Jews, who were supposedly waiting for a Messiah! Although the Jews knew the prophecies of a Messiah and knew where He would be born, yet it was these occult diviners and astrologers who were first led to Him. The rejection of Jesus at Jerusalem and His acceptance by the heathen were indeed experiences of the early church.

To Counteract Superstitions

A further significance may be found in this appearance of the Magi at Jesus' birth. The greatest rivals of the early Christian church were not the priestly and temple religions of the heathen world, but rather the widespread superstitious uses of magic, astrology and all sorts of occult lore. Yet here, Matthew points out, the astrologers, the famous Magi themselves, acknowledged Christ as King and did homage to Him! Not the Jews, proud of their superiority over the fatalistic, star-worshipping heathen, first find the Christ, but these despised Gentiles from the far Euphrates!

Herod, history tells us, was beset in his last years by fears of a Messiah-King. Josephus relates how Herod put to death the wife of Pheroras and all the Pharisees in her family because the Pharisees had prophesied that the dynasty would go to her sons and not to Herod's sons. No wonder Herod was disturbed at the query of the Magi, and all Jerusalem feared another bloody rage of the suspicious king. Herod, however, made a sly and crafty attempt secretly to use the wise men as a tool for his own ends. Why the secrecy? Probably it was prompted by a desire to avoid any public disturbance or enthusiasm for a new-born Messiah-King. But divine providence, which guided Joseph and the Magi, also defeated Herod's scheme.

Concern for the Lost

Jesus Urges Finding and Restoring the Lost

By D. BURT SMITH

Luke 15. The Sunday School Lesson for January 26

THESE three parables in the fifteenth chapter of Luke may lose fascination for us because we are so familiar with them. They center around the central fact of something lost, sought, found, and restored. A lost sheep, a lost coin, a lost boy, each in turn, is found and returned to its place. The concern for the lost in each case takes a different form, but the urge back of it does not vary in any case. 'An indifferent, appetite-controlled mammal; a piece of money as a token of sacred human relationship; and a young man, representing all of his class, the deliberate, risking adventurers into the ways of sin—these three examples of the lost, and the successful process of finding and restoring them, indicate both Jesus' concern for lost souls and the concern and effort we should manifest in assisting Jesus in His quest for the lost.

These parables were Jesus' reply to the attitude of the Pharisees and scribes who criticized Him for receiving sinners and eating with them. No greater social error was possible than to defile themselves by tolerating sinners at a meal, in the careful, but narrow, judgment of the Pharisees. They hated sinners; Jesus loved them. They spurned their presence; Jesus welcomed them. They said, "Let them go"; Jesus said, "Bring them back."

For One Sheep

Jesus regarded the publicans and sinners as lost. He must find them. This was His mission as much as to offer salvation to the religious leaders of the Jews. At any cost to Himself He would push the quest until He found the lost and offered them His way of forgiveness, return, and restoration. The story of a lost sheep was an easily understood illustration of His purpose and the cause back of it. A shepherd risked his all to bring back one lost sheep. Though he had ninety-nine sheep safe in the fold, he could not be content until the lost was brought back. None could find it but him; he alone would make the necessary effort. The joy of the shepherd was greater for the one lost but restored than for the others that were safe. This was a direct statement of what Jesus' mission was for the sinners. Thus He explained His actions. Thus He declared His mission.

For One Coin

Ten coins were a token worn by a married woman. They signified her

state socially, domestically. These coins were her sacred trust. Disgrace came with losing even one of them. Diligent search was instituted at once if one was lost. Great joy—a joy to be shared with neighbors—filled the woman's heart when she had the lost coin again in place.

Jesus felt the responsibility for all souls. He gave Himself to provide salvation for all. He regarded all souls as lost until He had found them and restored them to their rightful place. To Him each soul was a sacred trust, an evidence of a covenant into which divine love had entered. It was a sad moment for Jesus when He meditated on the lost sheep of the house of Israel; it was thus that He classified all of them who refused to accept Him as Messiah. True, a coin was unresponsive, utterly unconscious of being lost, indifferent to any disgrace its absence gave its owner, and entirely unable to desire restoration or make any effort toward it.

Jesus knew souls of men were like coins that are lost. Many of them had no concern about being lost. Many did not care how much they hurt the heart of God by being lost. Many of them never thought of getting back to God. None of them could find his way back to Him.

For One Son

This picture of a disrupted home throws disgraceful indifference around the son who demanded that his father let him go forth to try the world, and provide the means for his doing so. Did the father make a blunder? Was he too easy? What other course could he have taken? Controlling a stubborn, willful son is a severe test on parental authority and diplomacy.

The son fared forth, but found what he wanted turned out to be a disgrace and sorrow to him. One thing was left him; he could remember his father. It was that memory which ultimately turned his footsteps homeward. It was that memory that encouraged him to seek his father's pardon and to propose being his father's slave. Acting on the only thing that was left for him the son

went back to the forsaken home but found the waiting father ready to welcome him. That was an inexplicable turn in the story. How could this father show such love and forgiveness to the wayward son?

All this was a simple story, a situation that may have arisen in that community, but in it Jesus showed how divine love never forgets to forgive when it has a chance. Divine love has made the way of return possible; it has spared nothing in offering that way to wandering, lost souls. We try to picture the consequent joy. It is the joy we want; it is the joy we should want all to have. This desire for all to share in the joy of restoration to God is the Christian's impulse to join the quest for lost souls. There is a personal part for each of us to take in reaching the ends of the earth with the offers of the Gospel.

A CHURCH SCHOOL NURSERY

WE ENTER a cheerful room. On the floor is a bright-colored washable rug. On low shelves are large wooden blocks, balls, toys and dolls. There are some small chairs and low tables. The leader welcomes us. The children arrive. Most of them remove their own hats and coats and hang them on low pegs. These little tots seem very much at home as they choose blocks, toys, or dolls.

The leader and her helper move naturally among the children. Their voices are low, but we overhear the leader say to a boy playing with blocks, "Are you building a house, Bobby? Who lives in your house? Isn't God kind to give you daddy and mother to care for you?" Then softly she sings, "We thank Thee for our happy homes, Our fathers and our mothers."

After a while the leader sits near a low table and arranges some pictures. The helper plays softly on a piano. Gradually each child puts his playthings on a shelf, finds a chair, carries it near the leader and sits down. There is no urging from the leader or her helper. The children take their time.

"Here is a picture of a house," says the leader. A conversation about houses leads to the story of the picture of Jesus in His house. "I can draw a house," says one. "I can build a house," chimes another. And off the children go to express themselves naturally.

Everyone loves the three-year-old, but not everyone knows how to teach him. You will find many of your questions answered in the pamphlet:

Methods for the Leaders of Nursery Children, by Esther Huff Beamer. The United Lutheran Publication House, Philadelphia, Pa. 20 cents a copy.

M. E. L.

DAILY BIBLE READINGS

January 20 to 26

M. The Friend of Sinners. Luke 15: 1, 2.
T. The Lost Sheep Found. Luke 15: 3-7.
W. The Lost Coin Recovered. Luke 15: 8-10.
Th. The Lost Son Restored. Luke 15: 21-24.
F. A Publican Saved. Luke 19: 5-10.
Sat. A Publican Serving. Matthew 9: 9-13.
S. Christ's Concern for Jerusalem. Luke 13: 34, 35.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

A NEW BOYS' SCHOOL IN LIBERIA

The Luther League Missionary Project

EACH biennium the Luther League of America accepts a special missionary objective approved by the Executive Board of the Church. These specials are selected with a double purpose in mind: *first*, to accomplish some necessary piece of missionary work that otherwise might not be done; and *second*, to educate the young people in direct giving to missions. The variety of the objectives presents a remarkable breadth of interest. From the special knowledge of each objective there is a natural growth in general knowledge of the missionary program of the church. The various locations of objectives have been selected in order to cover all the fields in which the church is at work. The objectives have resulted in the addition of permanent buildings to the equipment. These buildings are generally devoted to education or medical work.

Objectives—Past and Present

1. The Administration Building for Andhra Christian College in India—\$30,000. Due to uncertainty as to the location of the college this building has just been erected, the funds being held in trust since 1927 by the Board of Foreign Missions.
2. Luther League Hall, Buenos Aires, Argentina, South America—\$12,000.
3. Bible Training School, Monte Flores, Puerto Rico—\$25,000.
4. The Administration Building, Lutheran Seminary, Tokyo, Japan—\$15,000.
5. Church and Community Center, Tsing Tao, China—\$10,000.
6. Medical Center, recently dedicated, Konnarock, Va.—\$10,000.
7. Building for the Boys' School, Liberia, Africa—\$10,000—the present objective.

In every case the young people have reached their objectives, usually with substantial over-payments.

Need for Schools

In some countries there is little need for missionary schools to be built in competition with government schools. This is not true in Liberia. We recall that this nation was founded by freed men from America, having little in the way of educational ideals from the very

beginning. In more recent years the educational system of Liberia has been much improved, but for many years to come it cannot reach effectively into the interior where our mission is located. It does offer some supervision and sympathetic co-operation. Most of the children in the two schools, one for boys and the other for girls, come from the native tribes, where there is not even a written language. *Christian civilization for these people must depend on popular education.*

The Need of the Boys' School

We would be ashamed if we could see the rickety, ramshackle building in which our Boys' School has been housed. We cannot blame the builders, for they did the best they could with the resources the church offered them. Tropical storms are hard on buildings, especially those constructed of wood. The condition of the building became so unsafe that "wind-drills" were invented—something like our American fire-drills—in order to get the children out of the building in case of a hurricane. A recent storm so damaged the original building that it has been wrecked and rebuilt on smaller foundation. Still it leaks and still it shakes in the winds. We would think it better for a cattle shed than a school.

Africa is hard on buildings, especially those built of wood. Termites make constant inroads on them, eating them with relish. They work from within and, as we are discovering in America, they are often found too late to prevent undermining a whole building. The climate, too, is humid and hot, and encourages swift decay. More recent building has been in cement. The Luther League will erect a building that neither storm nor termite can destroy. It will be strong and comfortable.

Location

The present school is located at the main station on the St. Paul River, not far from the coast. When Morris Officer placed it there eighty years ago they called it "Officer's Folly" because it seemed so far from the capital of Liberia, the city of Monrovia. It was many days' journey by the slow means of transportation. Now the station is more in the center of things and is connected by road with a motor highway running sixty miles into the interior from Monrovia. From the end of that road, however, the only way of travel is by shank's mares or piggy-back on one of the native carriers.

The growth of our mission work has been moving steadily farther into the bush. Here the work of the missionaries is most needed. Here the climate is also much more favorable to white folks. In 1917, work was begun in Sanoyea, three days' walk from the main station. This is now a large center for the work with medical equipment as well as church and schools. Zorzor, seven days' walk into the bush, was opened in 1922. This year between these two stations another station has been opened at Bellefani in a thickly populated section.

A criticism of the main station location for the boys' school was that some of the boys taken from their homes in the bush and educated at the school, refused to go back to the primitive conditions of their home villages.

For the reasons above stated it has been decided to move the location of the boys' school farther into the interior. It should be nearer the center of population in the mission area. Zorzor is two hundred miles from the main station. The school will move to a location as far in the interior as transportation facilities from the coast will allow.

The Africa to Be

Africa is a slowly awakening continent. Its natural resources are only now becoming fully appreciated. The Firestone Company has large plantations of rubber trees in Liberia, and in every African nation the resources are being rapidly discovered and developed. Water power is unlimited. All the metals useful in the world of industry are buried in its mountains. Precious stones, luscious fruits, unlimited grazing lands—who can measure the possibilities for Africa in the coming years?

The acquaintance of Africa with the rest of the world has been anything but happy. The interest of the so-called civilized nations in Africa has been largely selfish. Their representatives have come, not to make Africa their homes, but to strip Africa of her valuables, steal her strongest men and women for slaves, and vent upon her a disgusting pride of race. Our missionaries come to Africa with a different purpose. Last year nearly five hundred accessions were counted in a mission that a few years ago we considered closing.

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To LEADERS: Topic date, *January 26*. See "The Luther League Review" for January for additional materials. Next topic, "The Case for Chastity."

BOOK REVIEWS

THE DAILY COMPANION

Readings Through the Year From the Moffatt Bible. By James Moffatt. (Compiler's name not given.) Harper and Brothers, New York. Pages 382. Price, \$2.35.

This attractively bound volume offers one page of Scripture for each day of the year. Each page is partitioned into a *Morning* and an *Evening* section. Each section consists of a group of five or six brief passages from the Moffatt Bible. These passages, scattered at random through the books of the Bible, are unified only by a theme passage, which is printed in italics at the beginning of each section. No Bible references (and no reference marks at all) appear on the daily pages; but at the end of the volume the references are listed in order, day by day, so that any passage can be easily located in the Bible.

The first appraisal of such a volume, with respect to its devotional merit, depends of course on what the reader can get out of Moffatt's translation. (The present reviewer is fond of it.) Those who dislike the Bible in any but the accepted versions must discard this volume here and now. To Moffatt-Bible lovers the book is a boon.

A strong appeal of the volume is that it lets the Bible speak for itself. One part is used as commentary for another part. There is included not one word of non-Biblical comment (need of which is of course decreased by the greater transparency of modern renderings).

For those who will be attracted by all-Bible devotional readings in Moffatt's translation, this volume is practically perfect. THEODORE K. FINCK.

THE HUMAN SIDE OF GREATNESS

By William L. Stidger. Harper & Brothers, New York. Pages 231. Price, \$2.00.

Here is a book not of biographies but of short stories about some men and women of the day who have accomplished much that is worth while. What the author says of one of them can well be said of all, "They make the commonplace, everyday things of life shine like silver in the sun."

Dr. Stidger interviewed these people and heard from their lips to what each of them attributes his or her own success and fame. Some of them overcame almost insurmountable handicaps. In many of their stories we read that it was a mother's influence, or at least a woman's influence, that impelled them and brought out the best of which they

were capable—ergo this book may well be recalled when considering Mother's Day.

Dr. Stidger has written with sympathetic understanding an inspirational, human-interest book depicting true greatness. For his victims he has chosen Henry Ford, Frank Murphy, Roland Hayes, Fred Stone, Cecil DeMille, Fritz Kreisler, Edgar Guest, Cyrus E. Dallin, Charles Connick, Morris Frank, Edgar J. Helms, Charles J. St. John, Martha Berry, Grace Noll Crowell, Hilda Ives, Angela Morgan, and Elsie Caverly, men and women of very different walks of life, all worthy of emulation.

This is a book that men and women and older boys and girls may read with profit, and from it obtain courage, inspiration, hope, and comfort.

M. G. HORN.

CHRISTIANITY MARCHES ON!

By Jacob J. Sessler. The Half Moon Press, New York. 1940. Pages 119.

This little volume on the history of the Christian Church has been prepared for study-class purposes. Each chapter is implemented with a set of review questions and a suggested subject for general discussion. It presupposes that the students will have no background of knowledge on the subject. With this end in view it has been concisely—far too concisely—written. Its value therefore will depend upon the greater knowledge of the class leader and his ability to impart it. In itself the text of the book presents an unsatisfactory outline of the church's history. The test questions and the "forum" subjects are in general well chosen. JULIUS F. SEEBACH.

A BOOK OF PROTESTANT SAINTS

By Ernest Gordon. Zondervan Publishing House, Grand Rapids, Michigan. Pages 190. Price, \$1.50 in cloth; \$1.00 in paper.

There have been many bright and shining souls whom anyone may well designate as Protestant saints: This is what the author has done. He has made his selection and collected his material, grouping it under the following captions: men who remade the Church, some nineteenth century philanthropists, some workers among prisoners, some rescue workers and some evangelical missionaries. Lutherans will be glad to find several of their own number, particularly Hans Nielsen Hauge and William A. Passavant.

Unfortunately the treatment given

the various men and women is not even and in many places appears quite inadequate. In fact, it is quite sketchy. That may be due to the lack of human interest in the individual's life or even to lack of available material. For even a Saint's life might be outwardly uneventful and time too brief to create legendary material even if the author had the mind to use it. In any case, laymen and parsons will find this book interesting. The author at the close of the volume announces a second series in preparation. BENJAMIN LOTZ.

MOVE ON, YOUTH!

By T. Otto Nall. Friendship Press. 1940. Pages 181. Price, cloth, \$1.00; paper, 60 cents.

Dr. Nall is a minister of the Methodist Church with a distinguished career as an author and editor of church periodicals. This volume records the results of interviews with migrant young people met in his travels through America. The stories are well told and intensely interesting. Since the study of migrant workers is receiving major emphasis just now, this book is timely. Any pastor will find here light on a pressing social problem. There is also good illustrative material for sermonizing. AMOS JOHN TRAVER.

THE INDISPENSABLE CHRIST

By A. E. Whitham. Harper and Brothers, New York. Pages 156. Price, \$1.50.

"As bread and water are the simple, universal elements of food and refreshment, so a return to Christ is a return to the primal needs and satisfactions of the spirit." This quotation is from the foreword, and it can be taken as the aim of the book. The book is a distinct contribution to the field of devotional literature. There are twenty-three chapters, and they are short enough to fit nicely into a program of personal devotions. HERBERT L. SCHLUDERBERG.

WILLIAM TYNDALE

The Translator of the English Bible. By William Dallmann. Concordia Publishing House, St. Louis, Mo. Fourth Edition, Revised. Pages 84. 25 cents.

Here is a concise biography of a man who was the first, perhaps, of all English Lutherans and perhaps, too, the most famous of them all. The very fact that this is the fourth revised edition of this little work is an indication that the book is both readable and valuable. It contains many interesting illustrations. BENJAMIN LOTZ.

OPEN LETTERS

A LUTHERAN UNIVERSITY

LAST evening it was my privilege to hear a Reformation address by Dr. Erland Nelson, professor of Education and Psychology at Newberry College, on the subject, "Light from Luther." It was different and highly satisfactory. In it reference was made to the need in this country of a Lutheran university of high scholastic standing which would be prepared to offer courses leading to the Ph.D. degree in the various fields of investigation and especially in that of theology. Of such a need I have been increasingly convinced and am persuaded that the time is ripe for such agitation.

Time was when we looked to the great universities of Germany to prepare our American Lutheran scholars. But for the last quarter of a century interests other than intellectual, much less theological, have claimed Germany's attention. During those years we began to look to the Scandinavian countries for leadership in theological thought, especially to the University of Upsala. However, at the death of Bishop Soederblom theological leadership of Sweden, if not of the Lutheran world, passed to the University of Lund, where Aulen and Nygren were conspicuous figures. Who would dare predict how soon the political situation in Europe will necessitate another change of centers of Lutheran theological thought? Where but in America could that center be? Indications are that there is eminent danger that if it does not pass to America it will pass out.

All our general bodies have their undergraduate colleges and seminaries, but even the seminaries are nothing more than professional schools—schools which we dare not in any sense or to any degree supplant, but which do not and cannot under the present circumstances meet the need for an institution equipped to do high-grade graduate work.

An increasing number of our able and ambitious Lutheran students are pursuing graduate study, but the Lutheran Church is having to ask them to pursue that study in non-Lutheran institutions. For her own sake the Lutheran Church in America is in need of a great Lutheran university.

Also, what could more rapidly hasten the day of one great united Lutheran Church in America than an institution in which the future leaders of the various general bodies of Lutherans in America lived and labored together in the pursuit of specialized study?

Again, in the absence of such a uni-

versity, the Lutheran Church in America is allowing the results of the studies made by her sons and daughters to be scattered hither and yon. In their pursuit of study leading to the higher degrees, Lutheran students have deposited in the libraries of universities throughout America doctor's dissertations which in the course of years would have constituted an invaluable collection.

Nor should such a Lutheran University in America prove to be an impossibility. With a total baptized membership of more than four and one-half million people we should be able to find the necessary Lutheran money.

Why not convert one of our best equipped colleges or seminaries into such an institution, greatly enlarging its physical plant, strengthening its teaching staff, and increasing its library? We can do it if we want to, and we shall want to when we see the need of it.

E. B. KEISLER.

Newberry, S. C.

WASTEFUL INSTITUTIONS

DEAR LUTHERAN:

"Looking Across America," in the December 4 issue, contains some interesting statistics and information. What caught my eye—and pencil—was the tremendous disparity in the investment required to turn out ministers and A.B.'s. The figures show that for every seminary student the church has physical property valued at \$4,587, while the same student in college got along on \$2,222. Now the Ministerium of Pennsylvania comes along with a campaign that will increase the former figure ten per cent and the latter one per cent, thus making the disparity even greater. Why does it require ten seminaries, in this day of inexpensive and rapid transportation, to train 545 students? If our fourteen colleges enroll an average of 643 students each and deliver a brand of instruction that meets present-day standards, is there any good reason why the post-graduate work of these same students should be conducted on such an expensive basis? On the basis of cold facts it would seem that something is wrong.

If we are a "United" Lutheran Church, why not unite some of the seminary groups, and maybe some of the colleges too? The members of the church should not be asked or expected to support unnecessary institutions. There is probably no doubt that some of them, the seminaries in particular, are kept in operation out of regard for sectional or alumnae loyalty.

In the days when distance and expense of travel were factors to be seriously reckoned with, there was probably good reason for setting up each of the separate institutions, but neither consideration holds, in any serious degree, today.

The facts as graphically set forth in the article in question are, in my opinion, sufficiently challenging to merit the thoughtful study of all who will be called upon to give continued financial support to these two groups of institutions. The lay members of the church have a right to expect that they will not be asked to contribute of their means to keep alive any school or home that can not justify its existence on the grounds of service rendered.

Can we have more facts bearing on the matter? A full and frank discussion of the subject should be enlightening.

MILO ZIMMERMAN.

MUHLENBERG COLLEGE, ALLENTOWN, PA.

FOR the third time in as many years enrollment at Muhlenberg College showed a marked increase when 546 men began their work at the opening of the college year. The enrollment, reported by Registrar H. A. Benfer, was a gain of 35 over last year.

Registration figures also show a marked increase in the number of resident students. This year 278 men are living in the dormitories, an increase of 55 over last year. Seventy-six others are at home in fraternity houses and in a few private homes close to the campus. The number of commuting students is 192.

Lutheran students again predominate, 237 having selected their church college. Of the 21 denominations represented the Lutherans rank first; Roman Catholics are second with 70, the Reformed Church third with 54. Next in order come the Methodists with 38, the Presbyterians with 29, the Episcopalians with 26, and Hebrews 19.

This year students have indicated their preference for 38 professions and vocations. Eighty-six men are enrolled for courses in business administration; 79 for preparation for teaching; 68 for the ministry and a like number for medicine; 17 for pre-dental courses and six for pre-veterinary work; 32 for courses in industrial chemistry; 11 for engineering work; three for bacteriology; and one for pathology.

Once again the student body is made up largely of men from Pennsylvania. Three foreign countries and eight states are represented. Foreign students come from Iraq, Italy, and Australia. One American boy, who has spent most of his life in Japan, is also enrolled.

GORDON B. FISTER.

"AFRICA CALLS FOR TRACTS"

By the Rev. W. Refus Rings, Tract Secretary, Synod of Ohio

FROM far-off Africa comes an appeal that helps to make our work a joy and a privilege. It is from one of our missionaries in Liberia who asks us to send him tracts suitable for his work. He says: "In this interior part of Africa where illiteracy is probably 99.44 per cent, it may seem strange to talk of tracts. But the few who can read are hungry for reading matter and will pore over anything they can get in their hands. So there are opportunities even here. I know, for I've been giving out Gospels with some amazing results." It was our happy privilege to supply this missionary with a package of sample tracts which will provide him with suggestions for the leaflets he proposes to print on the mission press. If tract evangelism is profitable in illiterate Africa, it certainly ought to be even more profitable in our own land—and it is!

Witnessing by a "Shut-in"

Sometime ago we received a charming letter from one in this land who knows the value of tract evangelism. This evangelist was once a teacher of a large young women's Bible class and even today leads groups in missionary studies. For the past eight years she has divided her time between a bed and a wheel chair, but she still continues to serve her Lord as faithfully as ever. As she was visited by many friends, she longed to help them by passing along some word of cheer or comfort. Following the suggestions of her pastor, she began to give out tracts to those who visited her and to mail them to others. Now each week she mails out tracts to at least twenty-five different people, some of whom are shut-ins like herself. Through her pastor she learns that her efforts to "sow the Seed" are producing results. If all pastors would select someone equally willing to witness in the same way, astonishing results would eventually be achieved.

Although much of the New Testament itself originally appeared in tract form, and although much has been said and written about tract evangelism, its possibilities have as yet been largely untouched, particularly in our Lutheran Church today. Like everything else, tract evangelism has been abused, and for that reason many pastors hesitate to promote it among their people. Yet spreading the Gospel message through a discriminate distribution of the printed word offers a definite form of service to every Christian believer. There are many things in evangelism that people feel they cannot do, but only a few will

refuse to mail tracts under the guidance of their pastor. Those who are physically handicapped will find great joy in this work, and many of them are only waiting for their pastor to encourage and guide them in it.

Careful Selection Necessary

One reason why so many pastors hesitate to use tracts in their evangelistic programs is that so many tracts are undignified in appearance and copy. Early this year, however, the Committee on Social Missions in the Synod of Ohio determined to correct this situation by reviewing and selecting tracts which could be heartily endorsed and recommended for distribution. The committee felt that of the many titles available there ought to be at least a dozen that could be recommended without reservation. Some of the tracts were from Lutheran sources while others came from interdenominational tract agencies. Contrary to his own expectations, one of the committee who reviewed tracts from an outside source found so many suitable for his own work that he asked to keep nearly half the samples sent him. Instead of finding only a few tracts that could be recommended for special promotion, the committee finally selected more than one hundred titles as being especially good and another hundred more as suitable for general distribution.

Based upon the committee's findings, a new tract title catalogue, listing both "approved" and "acceptable" tracts as well as suggestions for their distribution was issued and mailed to pastors and others about the middle of July. Although tract service has been cheerfully rendered to all who asked it, actually the work is a synodical project and tract lists cannot be sent outside the synod without remuneration. For convenience sake however it has been arranged that for a contribution of fifty cents or more a tract list together with samples of more than one hundred different tracts will be sent to anyone who requests it.

Increased Interest Noted

Judging from the number of tracts that have been taken from our sample cases at recent assemblies and from the number of requests for samples received, there is increasing interest in tract evangelism. More pastors are planning to use tracts in their work and laymen are rapidly discovering that a prayerful distribution of tracts offers them a splendid opportunity to witness for Christ. It is still our hope and prayer as a tract secretary that the day will soon come when our great United Lutheran Church will provide good tracts free to all who will rightly use them. Other branches of our Church are already doing so and are supplying

thousands of tracts and leaflets without charge to their constituents. Since tract evangelism helped to promote the establishment of the early Christian Church and to prepare the people of Europe more fully to appreciate the blessings of the Reformation, it would seem that our Church today is neglecting a great opportunity to reach its prospects with the printed word until the publication and distribution of tracts becomes an important part of its work. Even Africa calls for tracts—is not the Master reopening an avenue of service before us Lutherans of today?

THE "ORDER OF ST. JOHN"

Local Auxiliary in Johnsonburg, Pa., Congregation Performs Variety of Services

By the Rev. L. W. Rupp

[Reports of the activities of a young men's organization led to a visit to Johnsonburg, Pa., where Mr. David Fortney, delegate to the Omaha convention from the Pittsburgh Synod, is leader of the Order of St. John. Commendation of the program of this society aroused our desire to know more about it.]

UNDER personal inspection we found these reports not at all exaggerated, and yet the facts not wholly as anticipated. The idea behind the organization is not original to Johnsonburg, or to Mr. Fortney. It is a borrowing and an adaptation from other Lutheran churches. In Johnsonburg the plan was looked into by the church council and approved in March 1937. Pastor Kroen had meanwhile conferred with Dr. H. H. Bagger, president of the Pittsburgh Synod. The result has been the enrollment of a voluntary group who consent to strict regulation, operate under a constitution that is most precise in its code. Twenty-one attended the latest business meeting. The general idea appears through a statement from one of the church bulletins:

"It is the object of this organization to provide persons to serve at the altar in order that the symbolic Lights may always be burning for the services in St. John's Church to bear witness to the worshipping congregation of Christ as the Light of life and of the world. The more fundamental object of this Order, however, is to bring the young men of St. John's to a closer conception of the duties and privileges of membership in the Church of Christ, and to stimulate them to give of their services in whatever way they can."

We observed the service of these young men at the altar for the communion. They care for the candles, have certain duties in arrangements for care of the materials, form a part of the choir processional, and serve the individual cups in the church aisle. In St. John's the administration of the wine follows the custom used at the synod's Convention Communion; this is the use of the historic flagon at the

altar to which a lip is added for pouring into individual cups brought by the communicants to the altar.

The Order of St. John stands to serve wherever work is to be done. In regularly assigned details these boys cut the church and parsonage lawn in summer, trim hedges, assist the sexton. They paint chairs and distribute bulletins. They have done special things, such as building the baptistry and basement altar, presenting the missal stand for the baptistry chapel, refinishing the church pews.

But the Order of St. John did not occupy the whole of our time. We attended the regular Brotherhood meeting; also the German Communion Service at nine o'clock on Sunday morning; the church school, with Mr. Schott presiding; even a choir rehearsal! Johnsonburg is not a large town; it lies in circumscribed valleys in the same area as Ridgway, St. Mary's and Kane, in what a railroad advertisement of years ago called "the high level country." The mountain tops may be reasonably "level," but the creek valleys are not, and the word is a misnomer indeed. The community has but one major industry, a paper mill. There are the usual proportion of churches, but few resident ministers (four, we were told). Therefore in proportion to community size our St. John's Church stands right out in front, and is representative of what can be done when the entire membership is given something to do. The choir, for example, selected its morning anthem from Handel's "Messiah," and included a cappella motets in addition. It cannot be large, nor can it enroll conservatory graduates; it is capably directed by Mr. Benner; it arranges a choir tour once or twice a year or ten or twelve appearances through the northern tier counties.

IF YOU WERE THE REFUGEE

(Continued from page 2)

shows how a congregation or a church society can help a family resettle. More than 500 of our Lutheran refugees still need to be resettled and re-employed. Write for application forms for affidavits. More than 260 of our people are waiting abroad, often in desperate circumstances, lacking only affidavits. (Though the affidavit must be in the name of one person, of good financial standing, a society or congregation or any other interested group may stand back of the affidavit-signer, underwriting his venture in Christian love.)

Our Lutheran people, through their congregations and institutions and individually, have answered this appeal. But many more answers are needed.

A Lutheran congregation in New York State has co-operated in enabling a refugee physician and his family to resettle in their community, where a doctor was found to be needed. Lutheran colleges have taken on to their faculties, with great profit, skilled teachers from among the refugees. Lutheran institutions have strengthened their work by the addition of a refugee physician to their resident staffs. Lutheran schools and the Lutheran Students' Association have provided scholarships for refugee students. Lutheran homes have taken in domestic help of great skill and quality from among the refugees. There are countless places in our American life where these refugees can be of service. And every possible opening for them should be reported to the Lutheran Refugee Service.

The Lutheran Refugee Service is a project of the National Lutheran Council, acting under a responsibility committed to it by the Lutheran World

Convention. All the refugees whose cases it handles are our own Lutheran people. Will you not consider helping the Lutheran Refugee Service in these ways: (1) By considering the signing of an affidavit. (2) By considering the resettlement by your congregation or society of a refugee family. (3) By reporting possible openings for refugees in institutions and private homes. (4) By remembering the Lutheran Refugee Service in your prayers and with your gifts.

[Submitted for publication by the Lutheran Refugee Service, 39 East 35th Street, New York.]

SOUTH OF THE BORDER

(Continued from page 8)

of the island. But the most important development in higher education is taking place in the government University of Puerto Rico at Rio Piedras, near San Juan. Here thousands of young people are preparing themselves for professional careers, going to school on a lovely campus where WPA funds have erected a group of fine, modern buildings in a Spanish architectural style and in a landscape luxuriant with tropical palms and shrubs.

Indeed, there is a strong movement pressing for the conversion of this institution to a great Pan-American University, a cultural center for Latin America. Its purpose would be to aid in attaining that goal which Enrique de Lozada well terms "the fusing of the cultural traditions of the Old World, so vigorously represented in the Americas, into a single, universal culture." But regardless of what the future may bring, the University of Puerto Rico is already, and in a very real sense, a Pan-American university where two great cultures meet. Will the best American ideals survive in such a fusion?

Members of the United Lutheran Church in America will be glad to learn that their field in Puerto Rico is concentrated in the great industrial and commercial area of San Juan and vicinity. And I believe that they will rejoice in the fact that a new congregation has been established in the university city, Rio Piedras, the city which had the most spectacular rate of population increase in the last decade of all towns and cities in the island. Furthermore, a splendid corner lot has been acquired on Avenida Universidad which runs due west from the main entrance to the campus. There, just a stone's throw from the campus gateway, in an outstanding new residential section the Lutheran Church proposes to root itself deeply into the life of intellectual Puerto Rico.



MEMBERS OF THE ORDER OF ST. JOHN, JOHNSONBURG, PA.

WHAT WILL I DO?

Veteran California Correspondent Faces
Big Questions

By John A. M. Ziegler

The Christian Century is announcing a series of articles to appear in the near future, discussing pro and con the above inquiry, provided our country should get into war. Granting that this is a moot question in the minds of many, I am wondering how helpful such a con-



DR. JOHN A. M.
ZIEGLER

troversial discussion may be—how much it may assist in stabilizing a wavering mind, with national preparedness filling the air and a longing for world peace filling the heart. How can we be loyal to our government—the divinely

authorized instrumentality to defend our persons and our social and religious liberties—and at the same time be true to our Christian convictions—the spirit in which we should meet every condition of life, dealing with friend or foe?

In our home there hangs on the wall a hand-illuminated motto, which reads:

"Hail guest! We ask not what thou art: If friend, we greet thee hand and heart; If stranger, such no longer be; If foe, our love shall conquer thee."

Entertaining strangers, and exercising Christian love and forbearance toward even an enemy, this is the acme of personal attainment. This is my individual responsibility—my individual ambition.

And yet, I am wondering whether you or I should be censured should we, as responsible keepers of the household—husband or father—protect, even with our life, the virtue or person of those placed under our care. Just so, the army and the navy, together with our police force, are called to be our protectors against evildoers: "For he is the minister of God, a revenger to execute wrath upon him that doeth evil."

The above was written before we had studied the action of the U. L. C. A. convention at Omaha. Since doing so, we have no inclination to modify what we have written. The action at Omaha, as we see it, though not as clear a statement as might be desired, is nevertheless a sane pronouncement as to the relation between the individual Christian and his fellowman, as set forth in the teachings of Christ; and also just as sane a statement as to the relation between this same individual Christian man and the civil government of which

he is a responsible part; so plain, that he that runneth may read.

World Affairs

As we write, the Institute of World Affairs is in session at Riverside. The possibility of our entering the war, and the united protection of the entire American continent, are the principal themes for discussion. They are business men and educators—not politicians, as such. They have their ears to the ground, voicing what seems to be the intensifying sentiment throughout the land.

Early in the session, the sentiment was freely expressed that we should declare war tomorrow. Whether this should be done, or should not be done, Director Charles Martin, University of Washington, stated three things on which the Americas are united: There can be no interference with the internal affairs of the countries of this hemisphere; there can be no changes in existing systems of government from foreign sources; and there can be no territorial acquisitions from abroad. "Any violation of any one of these principles will mean war."

At today's session of the institute, the sentiment was more intense—not in favor of war, as such—not as desiring to enter the war—but that, whatever we desire or may not desire, our active participation in the war, here or there, is inevitable.

After the adjournment of the institute, Dr. Robert A. Millikan, our distinguished physicist, is reported to have said in Chicago: "Unless peace-loving peoples unite to defend themselves from international bandits, they will be destroyed separately by the wild beasts and the state of human society will revert to that of the jungle."

This is aggressive war talk. It is the kind of talk we need, doubtless, to arouse us to the determination to withstand with our lives, if need be, the destructive forces of the international bandits. The situation were well-nigh hopeless were there no forces at work other than that of an aborted evolutionary process—a force of debasement and of destruction. In a time like this we need to link up more tenaciously with the appealing war cry: "And the gates of hell shall not prevail against it."

So much for war talk. Should war come, we will meet it as becometh men and women of Christian faith: firmly believing in the outcome of right—not necessarily in the maintenance of this or that particular form of government—much as our own free form is dear to our heart—but in the outcome of that right that will guarantee the safety of peace and goodwill throughout the world. To the support of this purpose, "We mutually pledge to each other our

lives, our fortunes, and our sacred honor."

Church Chat

The Trinitarian, mouthpiece of the Luther League of *Trinity Church, Long Beach*, announces the subscription of \$1,350 recently for the church debt fund.

The Morningside Lutheran is the latest, but not the least, of the wide-awake parish papers coming to the "den." The pastor, the Rev. Franklin A. Swanson, is gathering the people in—in church and Sunday school.

The Southern Conference of the Synod of California met in *Trinity Church, Pasadena*, the Rev. Dr. H. A. Anspach pastor. The communion sermon was preached by President Henry I. Kohler. Twenty-nine pastors were present—four new members being introduced: Allen, Smith, Swanson, Weertz, B. L. Westenbarger and A. L. Groseclose were welcomed as visitors.

President William Derr and Dr. J. George Dorn reported on the proceedings of the Omaha convention. The action on union with the American Lutheran Church was thoroughly discussed. More aggressive initiative on the part of local congregations and the synodical Mission Committee in co-operation with the Board of American Missions was advocated. The Brotherhood banquet meeting was addressed by the Rev. F. P. Smith and Dr. F. J. Weertz.

The Pastors' Association of Los Angeles and Vicinity met in *St. Matthew's Church, North Hollywood*, the Rev. Edward N. Spirer pastor, December 2. The item of chief interest was a complimentary chicken dinner provided by the pastor. Mrs. Spirer, Mrs. D. E. Wright, Mrs. D. J. Snyder and her sister, Miss Mary Haggerty, were guests of honor. The new Sunday school and Boy Scout rooms were open for inspection. When asked how these improvements were accomplished, "Brother Ed" told how he begged a little here, traded a little there, and exchanged personal service for material elsewhere—and so, by donning overalls, along with other men of the congregation, that's the way of it.

The Rev. O. B. Noren, who has served the Auburn Parish, Indiana, for the past thirteen years, has accepted a call to Second Lutheran Church, Richmond, Indiana. Pastor Noren has been officially appointed to the editorship of the synodical Bulletin. With his splendid background of successful experience, efficient service in the pastorate as well as an editor is confidently expected. He will be installed January 19.

ON THE WING

Michigan Synod's Additions and Subtractions

By Milton J. Bieber, D.D.

AMONG the thirty-one synods that comprise the United Lutheran Church in America, only two are younger than the Michigan Synod—the Synod of Florida, which at the age of twelve years has “been increasing in wisdom and stature and in favor with God and man”; and the Kentucky-Tennessee Synod which has just begun to go to school at the tender age of six, though its earlier education was by no means neglected.

The Michigan Synod

feels “chesty” because it will attain its majority next June! Strange as it may seem, this synod was larger at its birth than it is today. It then extended into Indiana, while today it is where it belongs—in its own state. The Michigan Synod came into being June 20, 1920, with eighty-eight congregations. Today it has thirty-two. Why this shrinkage? There were only seventeen congregations then on Michigan soil. The Indiana congregations were willing to assist the Michigan Synod to its birth on condition that when it attained to the stature of twenty-five congregations, the Indiana congregations would return to their own synod. The strength of twenty-five congregations came in 1934—only six years of age—and the Indiana congregations returned home.

Today the Michigan Synod numbers 32 congregations—13 in Detroit and 19 in the southern portion of the state—none in the northern peninsula. The synod counts 12,436 baptized members, 8,414 confirmed, 5,161 communing, and 4,453 contributing members, and 1,300 non-member adherents. Its eighteen parsonages have a property value of \$101,900; and its church buildings are worth \$875,950. Synod's liberality towards others amounted to \$23,432, and it gave to itself and others last year \$144,595.

The synod raised 79.11 per cent of its apportionment—an increase of 5.02 percent over last year—and its earnest aim is to get into the 100 per cent column this year. Last year seven congregations paid their apportionment in excess—14, exactly—18 did not quite reach it—and three have a zero mark.

Thirteenth in Benevolence

The synod ranks thirteenth in the percentage of apportionment paid. Its percentage of communing members is 61.34—an improvement of 4.17 per cent over the previous year but still 6 per cent less than that of the U. L. C. A. average, which is only 68.13 per cent of the confirmed membership. (The communing membership is the spiritual barometer of the Church.)

The synod does not have a salaried president. His term is two years, and he is eligible for re-election. The Rev. F. P. Madsen, pastor of Luther Memorial Church, Detroit, is the present efficient incumbent.

Synod contributes to Wittenberg College and Hamma Divinity School, the Chicago Seminary, and Oesterlen Home at Springfield, Ohio, and it is represented on the respective boards. The synod is entitled to three clerical and three lay delegates to the U. L. C. A. conventions. It publishes an interesting monthly.

Observations

The Summer School for Church Workers held annually at Oakwood Park, Lake Wawasee, Ind., in July, for the past fifteen years, is supported and attended by many of the synod's pastors and interested church workers. . . . During the past year, one minister, eight widows of ministers, and two children received \$2,000 from the U. L. C. A. Pension Board. . . . The three auxiliaries of the Church—the Women's Missionary Society, the Luther League and the Brotherhood—are active. . . . During May 1940 the twentieth convention of the synod was held in the beautiful new Christ Church, in which congregation the synod was organized, but in a different building. President F. H. Knubel was the honored guest at the convention. The Rev. S. L. Boger, Unity Church, Detroit, the only pastor continuously in the synod who assisted in the organization, was the anniversary historian. . . . During the synod's life, twenty-four of its pastors entered the Church Triumphant. . . . Ten of the congregations took shape prior to the beginning of the present century. Trinity, Hillsdale, dates back to 1854; Messiah, Constantine, to 1866; St. John, Three Rivers, to 1870; Messiah and Bethel, Detroit, 1897 and 1898, respectively. The youngest, Resurrection, was organized ten years ago.

The Missions

Eleven of the synod's thirty-two congregations are missions, five of them in Detroit. Two field missionaries were largely responsible for the existence of these congregations, the Rev. C. P. Weiskotten and the Rev. J. N. Lentz. The former was a zealous, consecrated and successful field missionary, working in various portions of the United States. He died in 1932. His two sons, Thomas and Robert, are Lutheran ministers. His widow lives in Akron, N. Y., with her daughter. Mr. Lentz organized congregations in Kansas, Nebraska, and Chicago, and was missionary superintendent of the Indiana Synod. He died in 1931 during his pastorate at Ascension Church, Pontiac, Mich. One of his sons, the Rev. Harold M. Lentz, is as-

sistant pastor of Trinity Church, Ashland, Ohio. His widow lives with another son in Detroit.

Mr. Weiskotten organized Holy Trinity, Flint; Redeemer, Lansing; Resurrection, Saginaw; Immanuel, Jackson; and Ascension, Pontiac. In Detroit Mr. Lentz gathered the scattered sheep into Luther Memorial and Unity churches; and into Trinity, Windsor, Canada; also Hope, Detroit, now the largest congregation in the synod; and Augsburg, Nativity, Olivet, and Resurrection churches in Detroit.

In 1923 the Rev. A. B. Garman, then missionary superintendent of the synod, organized Zion, Sault Ste. Marie, Canada.

At the present time a new mission is contemplated in northeast Detroit.

SCHOLARSHIPS AT HARTWICK COLLEGE

DR. LOUIS F. HACKEMANN, dean of Hartwick College, announced December 3 that twenty-two scholarships would be available to entering students for the school year of 1941-42. Twelve of this number cover full tuition and are awarded on the basis of a competitive examination. The ten remaining grants of \$100 each are achievement awards.

The competitive examinations for the tuition will be held at Oneonta, N. Y., at the college April 26, 1941. Awards will be made on the results of the examination, on personal qualifications, and high school scholastic record. All applications must be made to the registrar of the college before April 3.

Dr. Hackemann stated further that a limited additional scholarship would be available for worthy upperclassmen. He said that freshmen who received scholarships might retain them on the basis of satisfactory records.—*News Bureau.*

TODAY

By Jean Elaine Ett

If today I can bring a smile
To the lips of those I greet;
If somehow I can chase a frown
From the face of all I meet;
If today I can bring some joy
To all those who pass my way,
If today I can lift some care
By helping someone to pray;
If today I can strengthen faith
In a heart with sorrow torn;
If some way I can bring new hope
To a life that is faded and worn,
If today I can share some love
With everyone that I see,
Then my own heart will be lighter,
I will have forgotten me.

NINETY YEARS OF SERVICE

St. Mark's, Philadelphia, Had Outstanding Pastors and Laymen

ST. MARK'S CHURCH, Philadelphia, Pa., celebrated its ninetieth anniversary with special services and gatherings December 8-15. The special speakers at services were Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania; Dr. F. K. Fretz, pastor of St. John's, Easton, Pa., and Dr. J. J. Schindel, pastor of Christ Church, Chestnut Hill, Pa., former pastors of St. Mark's; and Dr. F. H. Knubel, president of the United Lutheran Church, who spoke of "The Lutheran Church in the Metropolitan Area." Special music was an important feature of all the services.

An elaborate bulletin of the history of this old and important congregation in the Philadelphia area was published. An interesting feature is the list of members under the title, "Living for Jesus in St. Mark's." This informs readers that four women who have been members of this congregation for more than sixty years, six for more than fifty years, and two men and one woman for more than forty years, are still on the membership roll.

This congregation was organized March 26, 1850, at 13th and Spring Garden Streets in Philadelphia, Pa., and Dr. Theophilus Stork became the first pastor. The congregation was connected with the East Pennsylvania Synod, and it was not until the third pastorate, that of Dr. G. Frederick Krotel, that it changed synodical connection to the Ministerium of Pennsylvania. When Dr. Stork was called to the presidency of Newberry College in South Carolina in 1859, Dr. Charles Porterfield Krauth became the second pastor. After a two-year pastorate he resigned to become editor of *The Lutheran and Missionary*, and later served as professor in the Theological Seminary in Philadelphia.

St. Mark's has had as pastors outstanding men in the church. In addition to the above we mention the following: Dr. Krotel, who left St. Mark's to organize Holy Trinity Church in New York City.

Dr. John A. Kunkelman, under whose pastorate a plan of systematic beneficence was adopted which became the forerunner of the system of apportionment now employed, and much of the indebtedness was paid.

Dr. Samuel Laird has the distinction of the longest pastorate, thirty-three years, 1879-1912. During this pastorate the congregation became free of debt for the first time, an Endowment Fund was established, extensive repairs were made to the interior, and the Women's Missionary Society was organized.

Under Dr. C. Armand Miller the duplex envelope system was inaugurated and the first budget was adopted. The neighborhood declined and the membership moved from the immediate community.

The New Church

In 1918 a proposal to merge with the Church of the Holy Communion was rejected by St. Mark's, but three years later during the pastorate of Dr. J. J. Schindel they merged with Holy Spirit congregation, located at Broad Street and Champlost Avenue, and the first unit of the New St. Mark's was dedicated in 1922. The old church and parsonage properties on Spring Garden Street were sold, and the new church was completed at a total cost of \$250,000 with a debt of \$40,000.

Dr. Schindel was followed by the present pastor, the Rev. Charles E. Keim, in October 1928. At that time the membership numbered 293. To Mr. Keim belongs the credit of building up the membership to its present figures: 865 communicants, 1,055 confirmed; the highest apportionment for benevolence in the history of the congregation—\$2,976; the indebtedness paid for the second time, and the building up of the Sunday school.

Outstanding Lay Members

Persons especially mentioned in the bulletin for service rendered are the beloved organist, Dr. John M'E. Ward, who served the congregation continuously as organist and choirmaster from January 1, 1888, to the time of his death August 30, 1940, and who in his will established a trust fund of approximately \$50,000; the income of which was to be devoted to perpetuating the music of St. Mark's, caring for the upkeep of the organ, and to be applied toward the payment of the salary of the organist and choir "providing that the organ is at all times of a high grade of efficiency and the choirs of artistic value." His successor is Mr. Harry W. Grier. The music program for the ninetieth anniversary was in his hands, and one evening was devoted to the memory of Dr. Ward, with Dr. Newell Robinson, dean of Pennsylvania Chapter, American Guild of Organists, as the speaker, and Dr. Henry S. Fry and Dr. Rollo F. Maitland, and the Choral Club, Musical Art Society of Camden, N. J., participating in the program.

Charles F. Norton in 1866 became one of the greatest benefactors of St. Mark's congregation by endowing a professorship in the Philadelphia Theological Seminary. Mrs. Margaret H. Rittenhouse gave the initial gift of \$1,000 as a foundation for the Endowment Fund. Henry F. Chorley as superintendent of the Sunday school brought the school to its highest de-

velopment in Old St. Mark's, and Mr. J. Myron Shimer, as teacher of the Auditorium Bible Class, with more than 300 men in attendance, is outstanding today, as is Mrs. Samuel Marwell as superintendent of the Primary Department and member for more than fifty years. Mrs. Sarah E. Chorley in her will greatly aided the Endowment Fund.

100 YEARS FOR MISSIONS

Missionary Society of St. Paul's Church, Johnstown, N. Y., Celebrates

ON Christmas Day, 1840, a group of women of deep consecration, far vision, initiative and zeal met together at the parsonage of St. Paul's Church, Johnstown, N. Y., the Rev. David Eyster pastor, and formed a missionary society. The constitution provided for only one meeting each year, to be held each Christmas Day with dues at fifty cents per year. The dues were collected by "managers," who had charge of a specified territory and tried to reach the entire congregation in this way. The names of these women are enshrined in hearts today and their records of service are noble. The society became intimately associated with the first efforts of Lutherans to send out missionaries to the foreign field. In 1843, the Rev. Walter Gunn, ordained in St. Paul's and financially aided by this society in his preparation for the gospel ministry, left for India to be "Father" Heyer's son, "Timothy," in the work. As the years advanced much home mission work was done, also. The society, with the aid of the Philathea Class of St. Paul's Church, has provided for the support of a native teacher in India since 1911, although the idea first formed itself in the minds of these women in 1890.

This society has always tried to live up to its heritage and the object of its founding. We find this recorded in the secretary's book of 1840: "In consideration of the pressing wants of the church and to promote in some humble measure the glory of God and the welfare of our fellow beings, we resolve, in reliance on the Great Head of the Church for the success of our undertaking, to form ourselves into a missionary and education society."

On Christmas morning 1940 at the candlelight service Pastor Wilmer M. Zuehlke incorporated the celebration of the one hundredth birthday of the Missionary Society with the Christmas message, the birthday of our Saviour.

On Friday evening, December 27, a splendid anniversary banquet was held with Mrs. Adelaide Flanders, president, presiding. In her message of welcome she echoed the thoughts which must have been in the hearts and minds of

those women of long ago and made those present proud to be affiliated with this wonderful society. Greetings were brought from sister congregations; Mrs. Clarence Schaertel representing St. James, Gloversville, and Miss Arch Ruport, speaking for St. Mark's, Johnstown. Miss Catherine Vibbard challenged the young people of St. Paul's to rally to the support of the missionary cause and Pastor Zuehlke climaxed these greetings with fitting and inspiring remarks. The Sunday school orchestra played selections during the evening, Mrs. Seebach's wonderful convention hymn was sung by the assembled group. Mrs. Zuehlke gave a resume of "one hundred years."

CHRISTMAS IN THE VIRGIN ISLANDS



"YEARS ago in the Virgin Islands from midnight of December 24 on, groups would go through the town of St. Thomas singing carols until well into Christmas Day. The custom has now largely fallen into disuse; there are only two such groups, but I was able to persuade the leader of one of them to bring some of his people to the parsonage so that I might take their picture," writes the Rev. Dana H. Johnson, missionary in that island. "The membership is largely Lutheran, and the leader is one of our Church's fine young men, a teacher in the Sunday school. The banner around which they are gathered is of blue satin and bears the name of the organization, the Golden Leaf Choir.

"As they go around singing their carols the men are dressed in dark suits and the girls wear white dresses, blue anklets, dark shoes and large white straw hats with blue streamers. The

people who live in the houses where they sing make some donation to the choir, usually food, which is collected at that time or later—somewhat reminiscent of the German carol groups in Luther's time singing for their bread."

PRIEST ORDAINED AS LUTHERAN PASTOR

A FORMER Roman Catholic priest, *Nicholas Wesselenyi*, was ordained Thursday afternoon, December 26, into the ministry of the Lutheran Church by the Rev. Dr. Samuel Trexler, president of the United Synod of New York, in a ceremony performed at the First Hungarian Wendish Church, Perth Amboy, N. J., to which church Candidate Wesselenyi had been called.

The candidate for ordination became a convert to the Lutheran faith while serving as parish priest in Windsor, Ontario, Canada, where he resigned his charge in December 1938, and was confirmed as a Lutheran on the eleventh of that month. Before going to Canada he had served as a priest in Hungary after his ordination into the Catholic priesthood in Rome in the year 1931.

Assisting Dr. Trexler in the service were the Rev. Dr. Paul Andrew Kirsch, assistant executive secretary of the Board of American Missions of the United Lutheran Church in America; the Rev. John L. E. de Papp, the candidate's pastor in Canada; the Rev. John H. Wagner, president of the New Jersey Conference; the Rev. Robert Schlotter, pastor of Grace Church, Perth Amboy; and the Rev. J. Henry Meyer, St. Paul's Church, Elizabeth, New Jersey.

PERSONAL

The Rev. Henry C. Castor and the Rev. Day B. Werts have been placed in charge of the work at United Church, Nashville, and the Lutheran Church in Franklin, Ky., by the president of synod, the Rev. C. A. Robertson.

The Rev. G. Herman Cooper, pastor of St. John's Church, Joliet, Ill., since 1929, resigned his pastorate at a special congregational meeting, the resignation to become effective December 31. Mr. Cooper not only conducted an extensive congregational program but took an active part in community and civic projects. He has recently been called to help in emergency work with the government as chaplain of three World War Veterans' CCC Camps near Milwaukee, Wis., and four junior camps in northern Illinois and Wisconsin, together with hospital chaplain work in Fort Sheridan and Great Lakes Hospitals.

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During his pastorate many improvements have been made in the church building. He has administered 224 baptisms, married 394 persons, and conducted 242 funerals. He has received 562 new members into St. John's Choir during the past twelve years.

The Rev. Elmer Drumm, pastor at Glasgow, Pa., has been called to become pastor of the New Chester Charge, recently vacated by the Rev. Kenneth D. James.

Dr. George F. Dunkelberger, head of the psychology department of Susquehanna University, Selinsgrove, Pa., has been appointed the Pennsylvania member of the Committee on Professional Ethics for United States school teachers. Dr. Dunkelberger, who served as dean of Susquehanna for nine years, now heads several committees of the Pennsylvania Association of Liberal Arts Colleges. He is recognized as an outstanding educator and psychologist and has been a leader of psychological research in education for many years.

"THE American Business Survey" of December 1940 publishes the following concerning the fiftieth anniversary of *Dr. Arthur S. Hardy's* entering the Lutheran ministry: "During his fifty years in the ministry the Rev. Dr. Hardy has not been for a single day without a pastorate. His experience has covered a wide gamut and it has given him the true status of social mentor and spiritual 'doctor' to his flock. This has many highlights, but one showing its progressive salience can be singled out as typical. He was formerly pastor of

Holy Trinity Church of Hollis, Queens. While holding that post for eleven years he increased the congregation from 87 members to 600 and built a fine brick and stone edifice at a cost of \$125,000. . . . He has given to the community enduring as well as endearing values."

Dr. Hardy for eight years has been pastor of Emmanuel Church in the Bronx, New York.

The Rev. George F. Harkins of Harrisburg, Pa., accepted a call to become pastor of Zion Church, Penbrook, Pa. This congregation was formed as a mission of Zion Church, Harrisburg, in 1893.

Mr. Harkins, a native of Philadelphia, Pa., was graduated from Gettysburg College in 1933 and from Gettysburg Seminary in 1940.

The Rev. K. Y. Huddle has resigned as pastor of St. Andrew's-in-the-Mountains, at Andrews, N. C., effective December 31, 1940, to accept a call of Trinity Church, near Concord, N. C. He took up work in this new pastorate January 1.

The Rev. L. L. Linebarger has resigned the Zion-Miller Parish of the Knoxville Conference of the Virginia Synod to accept the call of the Washington County Parish of the synod, effective January 1. His address will be Damascus, Virginia.

The Rev. Herman B. Miller, assistant pastor of the Church of the Reformation, Rochester, N. Y., has accepted the call of Grace Church, North Tonawanda, N. Y., to become its pastor, and was installed January 12 by the Rev. Eugene Stowell, assisted by the new pastor's father, Dr. Hermann F. Miller, pastor of Trinity Church, Reading, Pa. Mr. Miller has done a good work among the young people and Mrs. Miller will be missed especially in the Beginners' Department.

A farewell reception was held for Pastor and Mrs. Miller Sunday evening, December 29.

RECENTLY appointed a member of the committee on resolutions for the annual meeting of the Association of American Colleges at Pasadena, Calif., *President G. Morris Smith* represented Susquehanna University, Selinsgrove, Pa., at this nation-wide conference of educators. He also represented the institution at the annual meeting of the church-related colleges of the country which convened January 8 in the same city.

While at Pasadena *President Smith* addressed the California alumni at a meeting held under the chairmanship of the Rev. William H. Derr, alumnus of Susquehanna University, in the class of 1900, who lives in Pasadena and is president of the California Synod.

CEDAR RAPIDS CHURCH STRESSES EVANGELISM

EVANGELISM continues to be the keynote of First Church, Cedar Rapids, Iowa. With the reception December 1 of six Lutherans by letter from Chicago; Ironwood, Mich.; Adams, Minn.; the number of successive months in which adult accessions have been made to the congregation's roll mounted to 36. Adults received to date in 1940 number 99. Communing membership has grown from 337 in 1936 to well over 600. Church attendance, for the fifth consecutive year, runs well ahead of all previous years. All finances are on the upgrade. The debt has for five years been reduced as much per year as the average reduction for the previous twenty years. Communing membership has grown as much per year since 1936 as the average growth in fifteen years before the present pastorate. Pastor Scherer was asked to speak on the congregation's program of evangelism before a conference of Methodist pastors in Brandon recently.

A district Youth Rally was held here late in September. On the same day a district rally of Young Married Couples in Muscatine chose Richard LeMont of this congregation as their president. The national meetings in the midwest drew many from this congregation. More than thirty attended the women's meetings in Des Moines. This church has the oldest Missionary Society in the entire United Lutheran Church. Mr. M. Everhart was a delegate to the Brotherhood meeting in Omaha. Pastor Scherer attended the sessions of the American Lutheran Statistical Society. Mr. R. E. LeMont as official synodical delegate, J. L. Berger as synod's treasurer, the pastor and wife as visitors, looked in on the sessions of the Church in Omaha.

The young people's program continues to be aggressive. The Luther League celebrated the second anniversary of their reorganization with a banquet. The Intermediates, with the help of the Ladies' Guild, sponsored the second annual banquet in honor of the Confirmation Class received recently.

The pastor accompanied three Coe students to the regional meeting of the Lutheran Students' Association at Augustana College in Rock Island, Ill., and was chosen an advisor to the group.

A NEW PROGRAM ON TRIAL

Columbus, Ohio. As a memorial to the late Lucy S. Roof, who for many years had been a faithful member of the *First Lutheran Church*, and for some time a parish worker, the paneling of the altar niche was dedicated on a recent Sunday. The gift was made



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by members and friends of the parish. A credence table was given in memory of William Loew and daughter by Mrs. William Loew and her four sons, one of whom is the Rev. Ralph Loew, associate pastor of the Church of the Reformation, Washington, D. C.

The Every Member Visitation was conducted with gratifying results. The apportionment for benevolences was oversubscribed and the budget for current expenses largely pledged.

Under the direction of the associate pastor, the Rev. Oswald Elbert; the director of music, Dr. Alton O'Steen; and the superintendent of the Intermediate Department of the Church School, Mr. Tauno Lintala, a co-ordinated program of catechetical instruction, choir rehearsal, Intermediate League meetings, and recreational period has been worked out for each Thursday afternoon and evening. A complimentary dinner is served each week for the young people who attend.

The pastor of the First Church is Dr. Lewis P. Speaker.

THE CHURCH AND GOD'S POWER

The Western Conference of the Synod of South Carolina met in a two-day session in Mt. Hebron Church near Leesville, S. C., the Rev. J. W. Oxner pastor, and the Rev. E. A. Felker assistant.

President W. D. Haltiwanger in his sermon based on Exodus 17: 11-13 likened the Christian minister to Moses; the members of conference and congregations to Aaron and Hur, who upheld the hands of Moses; and the enemy of the church to the Amalekites. The program was built upon the theme, "The Church Using the Power of God." Those who developed the discussion of the topic were the Rev. H. B. Watson, the Rev. J. C. Derrick, the Rev. Luther H. Jeffcoat and the Rev. J. L. Drafts.

The Rev. W. D. Haltiwanger was unanimously re-elected president, and the Rev. W. U. Brown secretary. The Rev. W. F. Hiers was elected vice-president and A. B. Chapman treasurer.

CONGREGATIONS REPORT ENCOURAGINGLY

Immanuel Congregation, Bluefield, W. Va., has adopted a budget of general repairs to the church property in the amount of \$1,500, and the work is going on with a renewed study for the pastor, the Rev. P. L. Royer; new lighting fixtures, paper and painting the parish house adjoining the church; re-roofing the church, rebuilding the or-

gan, and installing a new lighting system. Immanuel belongs to the growing list of churches which share fully in the general work of the Church. For many years they have met their beneficence apportionment in full, generously supported the special calls of the Church, and taken an intelligent interest in the work of the Church.

Brooklyn, N. Y. The formal synodical recognition of the ten years in which Dr. William O. Sunday and the congregation of the Good Shepherd in Bay Ridge have been associated as pastor and people was held Sunday morning, December 22. Dr. Samuel G. Trexler, president of the United Synod of New York, was the guest speaker. The congregation tendered a reception to Dr. Sunday Friday evening, beginning with a devotional service in the church. At this time his teacher and friend, Dr. Herbert C. Alleman of Gettysburg, Pa., was the speaker. This was followed by an open house in the Education Building. Among those who brought greetings was the Hon. John J. Bennett, Jr., representing the people of Bay Ridge.

On the afternoon of December 22 the choirs of the Church of the Good Shepherd, introduced the series of Christmas Festivals. Six vested choirs of 300 voices sang in the Christmas Candlelight Carol Service, the guest of honor being the Rev. W. W. Wood, Sr., chaplain of Sailors Snug Harbor. Immediately following this service in the Great Hall the pastor's Christmas Party for the choirs and their friends was held.

John W. Shuey, D.D., and Holy Trinity, Kingsport, Tenn., are to be congratulated upon their unanimous decision to become self-supporting at the close of 1940. This mission under Pastor Shuey has had steady development and has reached a place of commendable influence in the fast-growing industrial city of Kingsport. This congregation feels that it is blessed with unusual lay leadership.

Mt. Calvary Congregation of Mt. Jackson, Va., on December 1 dedicated the new Sunday school basement. This

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church reports unusually satisfactory results with splendid equipment and arrangement for its educational work. A memorial plaque was placed to the memory of Miss Kate Romick, whose liberality largely made possible this additional number of rooms.

The Missionary Women of middle Tennessee held an all-day meeting at First Church, Nashville, with 103 women in attendance. Reports were heard from the national and synodical conventions.

A LARGE congregation was present at the Lutheran Church at Portsmouth, Va., on the occasion of Annual Visitation Day, when the men met for final instructions as they went out to secure pledges for the 1941 budget. The pastor, the Rev. J. I. Coiner, has a well-organized congregation, and the men of the church are capable and faithful. The people are liberal and the congregation is growing. During 1940 they paid \$2,300 on the church debt and are ready to pay another \$1,000. There is a splendid record, because "postponing debts never pays debts."

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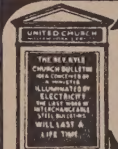
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SUSQUEHANNA UNIVERSITY

In pursuance of plans to advance Susquehanna University at Selinsgrove, Pa., as an institution of higher learning, emphasizing thoroughness, the Board of Trustees recently outlined a special goal for the eighty-fifth anniversary of the university in 1943 by raising \$100,000 for a new classroom building, and \$100,000 for additional endowment.

Dr. G. Morris Smith, president of the university, announced that the new building will be started just as soon as \$75,000 is in hand for the building, and \$25,000 for endowment. A special Anniversary Fund has already been started.

Susquehanna has been emphasizing quality in education. Thoroughness and integrity need to be at the heart of higher education. An increased endowment, a strengthened faculty, an en-

larged and beautified campus, three new buildings, improved methods of internal administration, improved recreational equipment for both men and women, a well-organized alumni association with seventeen regional groups stretching from Pittsburgh to New York and seven sectional alumni clubs from the Atlantic to the Pacific Coast, represent notable marks of progress during a decade or more. A new classroom building will greatly enhance the beauty of the campus in the greatest era of expansion in the institution's eighty-five years.

H. VERNON BLOUGH.

OBITUARY

Mrs. Frederick G. Gotwald

widow of the late Rev. Dr. Frederick G. Gotwald, died January 1, 1941, of a heart attack at her home in York, Pa., aged seventy-one years. Mrs. Gotwald is survived by a daughter, Mrs. Henry W. Swartout of Haddonfield, N. J., and two sons, the Rev. Dr. Luther A. Gotwald, missionary at Tanuku, India, and David E. S. Gotwald of York; also nine grandchildren.

Julia Small Gotwald was born in York, Pa., February 26, 1869, a daughter of the late David E. Small and Mary Fulton Small, and spent most of her life in York. The earlier years of her married life were spent in Springfield, Ohio, where her husband was a professor at Wittenberg College. Dr. and Mrs. Gotwald were instrumental in founding a Lutheran church in that city, and in the founding of Trinity and Advent churches in the city of York, Pa. At the time of her death she was a member of Advent Church.

Mrs. Gotwald was a former president of the Woman's League of Gettysburg College, a member of the Woman's Club of York, the York County Historical Society, the Y. W. C. A. and the Conservation Society of York County.

Funeral services were held January 3, and interment took place in Prospect Hill Cemetery, York, Pa.

John Erwin Huntington

died December 8 at his home in West Milton, Pa., after a brief illness. The funeral service was held December 11 in the White Deer Lutheran Church, with the Rev. E. L. Bottiger of West Milton and Dr. William M. Bearick of Mifflinburg officiating.

Surviving Mr. Huntington are his widow; two sons, Russell H., head of the printing department of the United Lutheran Publication House, Philadelphia, and the Rev. Park W. Huntington, pastor at Wilmington, Del.; and one daughter, Mrs. Grace I. Bennett of West Milton; and eight grandchildren.

Mr. Huntington was an active member of St. John's Church, White Deer, serving on the church council. He was also active in civic affairs and commanded the deep respect of everyone with whom he came in contact.

The Rev. Carl F. Knoll, Ph.D.

pastor of St. Peter's Church, Scranton, Pa., died November 25, 1940, after conducting the annual memorial service in the church on the preceding evening. A heart attack was given as the cause of death.

Dr. Knoll was born in Berlin, Germany, sixty-four years ago, and was graduated from the University of Berlin. He came to America in 1901, and was ordained by the Iowa Synod in 1902. He then engaged in mission work in the west, supervising construction of half a

dozen churches in South Dakota. He received the degree of doctor of philosophy from the University of Minnesota.

During the World War, Dr. Knoll was chaplain at a United States base in St. Louis. After the war he became an instructor at Wagner College, teaching philosophy and church history. Later he engaged in missionary work in South America. Next he became superintendent of Home Missions of the New York Ministerium, and was called from this position to the Scranton pastorate in 1928.

The outstanding achievement in the later years of Dr. Knoll's ministry was the construction of an unusually beautiful and substantial church building at St. Peter's, dedicated in 1930. In the decade which followed the congregation has been well organized and active. Of the total cost of construction of the church, \$125,000, four-fifths has been paid.

Funeral services were held November 27. Dr. Knoll's only immediate survivor is his wife, Mrs. Emma Knoll. G. E. R.

Matthaeus Kossick

son of Georg and Maria Kossick, was born June 18, 1853, in Werben, Cottbus, Germany. In early infancy he was baptized in the Lutheran faith. In 1868 he was confirmed in Werben. After finishing the lower schools he entered the Friedrich Wilhelm Gymnasium in Cottbus.

In 1883 he came to America and continued his studies for the ministry at Hamma Divinity School and at Chicago Seminary, and was ordained to the ministry by the Wartburg Synod in June 1885. He became a citizen of the United States September 26, 1894. In November 1890 he married Anna (nee Wehr) of Duszno, Posen. This union was blessed with one son, Georg, who many years ago preceded his parents in death.

Mr. Kossick worked for his Master in the following congregations: Wellsburg, Iowa; Ridgely, Princeton, Stamford and Ohio, Nebraska; and El Reno, Oklahoma. Since 1913 he has been living in retirement in Albion, Okla., where he was called unto life eternal November 22, 1940. The Rev. C. Goede, who also lives in Oklahoma in retirement and who was an old friend of Mr. Kossick, conducted the service, assisted by his son, the Rev. William Goede.

Mr. Kossick was a charter member of the Midwest Synod. He may not be known well by the younger members of the synod but all have heard of him year after year as a benefactor. His gifts ran into the thousands of dollars not only for the work in the Midwest Synod but also for work outside the synod and in foreign lands. E. C. Hansen, January 2, 1941.

Mrs. Austin Roeder

Katharina, wife of the Rev. Austin Roeder, died December 4, 1940, in Rochester, N. Y. The funeral service was held in Christ Church, Rochester, December 7, the Rev. Ernst Heyd and the Rev. Wilhelm Trebert officiating.

Mrs. Roeder was born in Rochester sixty-five years ago. She with her parents, brothers and sisters attended Zion Lutheran Church until she married about forty-five years ago. Besides her husband she is survived by a brother, the Rev. Georg Bock of Lancaster, Nova Scotia.

RESOLUTIONS

Carl F. Knoll

Whereas, it has pleased the Lord, the Giver of Life, to take unto Himself the soul of His servant, our beloved pastor, Carl F. Knoll, who has labored among us for more than twelve years, and

Whereas, he has been a faithful pastor, beloved of his flock, courteous and kindly to all, exhibiting a truly Christian spirit and ardent love for his Lord, an understanding friend and spiritual advisor, and conscientious leader,

Be it Resolved,

That we humbly bow to God's gracious will, in gratitude for his ministry and Christian teaching and fellowship and sincerely record our loss, in knowing him to have been a faithful servant of His Lord and a true friend to all who had the privilege to know him. That we convey our heartfelt sympathy to his beloved wife and faithful helpmate, and pray that the God of all may comfort and sustain her in this hour of trial.

COUNCIL OF ST. PETER'S CHURCH, SCRANTON

Albert Motiska.
J. Edgar Williams.

SYNODS

The one hundred twelfth annual convention of the Synod of Virginia will be held in Christ Church, Staunton, Va., the Rev. Raymond B. Wood pastor, February 4-7. Opening session at 7.00 P. M. Hugh J. Rhyne, Sec.

The one hundred sixteenth annual convention of the Synod of South Carolina will be held in Ebenezer Church, Columbia, S. C., C. E. Fritz, D.D., pastor, January 28-30. The convention will open with the sermon Tuesday at 11.00 A. M., followed by the administration of the Lord's Supper. Karl W. Kinard, Sec.

After Confirmation — WHAT?

A dropping off of interest in church affairs? Growing disregard for high ideals and worthy purposes? Or, an ever-increasing growth in Christian character? The final decision is up to Youth. But Youth needs guidance in making such an important decision. It is up to pastors and leaders of youth to continue to guide them *Christward* through

Young People's Sunday School Classes

Luther League Meetings

Especially Arranged Discussion Groups

Weekday Church Schools

Vacation Church Schools

Lenten Study Groups

Young Women's Missionary Societies

Post-Confirmation Classes

Miscellaneous Social and Organized Groups

Use with your young people the discussion book prepared as a follow-up of the Regional Youth Rallies held last fall.

Youth's Faith in Action

By Russell Frank Auman

This studybook contains the ten valuable chapters noted here. It will help youth in its teens and early twenties to solve many problems concerning the Christian way of life. Help Youth to live the Jesus way. Help Youth to put its faith into action. Plan NOW to use, in some way or other, this study course, YOUTH'S FAITH IN ACTION.

Price, 20 cents a copy; in quantities of six or more to one address,
at 15 cents; Leader's Book, 35 cents.

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3. "I Have Kept the Faith"

5. Making a Life

2. To Battle for the Right

4. A Church Member—But How?

1. Youth's Heritage of Faith

8. Building the Church

10. A Christian Internationalism

7. Training for Leadership

9. A Christian Society

6. Personal Service

Company is Coming



to our



India Mission Centennial in 1942

- Friends from all over India and some from America will be visiting our mission churches, schools and hospitals there.
- For several years our Indian Christians have been raising funds to make the 1942 celebration a helpful and worthy one.
- This year the Epiphany offering of our Sunday schools in America is to aid them with this project.
- Our Board of Foreign Missions appeals to us for a Centennial Preparation Fund of \$16,000, which will be used to:

1. Make long overdue repairs and renovations of important mission buildings, some of which are in a badly run-down condition. The mission has requested \$9,000 for this purpose.
2. Cancel the mission's indebtedness. "Debt-free by our jubilee" is the mission's slogan. \$4,500 will be required to enable our Indian Church to enter its second century free of debt.
3. Set up a budget (\$2,500) for the celebration itself. This will include such items as building of large temporary shelters (called pandals), printing, travel, decorations, pageantry, pictures and entertainment.

A NOBLE LAYMAN

When the hero-founder, Rev. C. F. Heyer, M.D. (affectionately known as Father Heyer) reached Guntur, India, July 31, 1842, he found in J. Henry Stokes, Esq., the English collector for the district, a generous and consecrated friend.

It was in a building owned by Stokes that Missionary Heyer had his first home, and the Englishman provided the mission its first school building.

The heart of the man is revealed in a sentence from a letter which he wrote to friends in Lebanon, Pa., thanking them for a gift which they had sent the struggling mission: "There is among those who love the Lord Jesus a bond of union wider and stronger than that of language, country or blood."

Stokes' faith, liberality and upright life were among the mission's chief assets in its infant years.

Foreign
Mission Day
January 26
1941

ON THE MENU AT CENTENNIAL DINNERS WILL BE

Chicken Pullao Recipe
1 Measure rice
1/4 Measure ghee (drawn butter)
1 cup raisins
2 salt to taste
1 chicken
1 pieces cinnamon bark
1 cup almonds
4 Bombay onions
1 doz. cloves
2 cardamons
Pour ghee in pan and fry onions (sliced). Remove and fry raisins. Re-move raisins and fry almonds (sliced). Boil chicken and fry almonds in 1 measure of water and strain the gravy. Fry rice for 15, 20 minutes. Pour gravy over rice and let it boil over a slow fire. Add salt, cloves, cinnamon bark and cardamons with rice. When rice is well boiled, cut the chicken joint by joint and mix it with rice. When ready to serve, put it on a flat dish and spread over it the fried onions, raisins and almonds. Serve while hot.

THE BOARD OF
FOREIGN MISSIONS